

# The Home Study Quarterly

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## THE BIBLE CLASS MAGAZINE

The readers of the HOME STUDY QUARTERLY will be interested in the announcement, that, beginning with the New Year, we are to add a BIBLE CLASS MAGAZINE to our series of Teachers' and Scholars' periodicals. The new magazine is to be what its name implies, a magazine for Bible Classes, and will be issued monthly. THE BIBLE CLASS MAGAZINE will be given exclusively to Bible Class work. Each monthly issue will consist of 32 pages, of which twelve or fourteen will be given to Bible Class plans, methods, activities and successes, the remaining pages being occupied with a discussion of the S. S. Lessons of the month. The sale price, 25c. per year, when 5 or more go to one address, 40c. a year single copies, will make it at once popular. Specimen copies will be ready by 1st October: sent free on application.



### Bible Strong Men IV. PAUL.

*By Rev. J. M. Duncan, D.D.*

Paul was a strong man before he became a Christian. He needed strength to stand out against the temptations of the two great cities in which he was brought up,—Tarsus and Jerusalem. The voices of pleasure called him, as they still call young men in large cities, to turn this way and that, but he stuck to the path of duty. What conscience commanded he did. Even when he took part in the stoning of Stephen, he did it because he thought he was doing right.

Paul was a man of action. He could not be content with merely believing a thing; he must put his belief into practice, and

that without delay: "Immediately", is a word often used in the story of his life. He believed that the Jews were right, and that Jesus was wrong, and that inner belief sent him like a thunderbolt to destroy the followers of Jesus.

The time came when Paul was remade; he became a new man. After the vision of Jesus, as he journeyed Damascus-wards, to drag Christians, men and women, to prison and death, he ceased to be a persecutor and became a preacher of the gospel. And never before or since has the world seen such a preacher. He became a veritable flame of fire, as he traveled from end to end of the great Roman Empire, and he kindled the flame of a new life in multitudes who heard him.

There were enemies to be met wherever he went, Jews and heathen, who would have daunted and defeated a weaker man. But who ever heard of Paul's flinching? He was bold as a lion. Fearing God, he feared no man. Dangers thronged his way, by land and sea, but howsoever they threatened, he faced them unafraid.

From the day of his vision of Jesus near Damascus, till that day when he was beheaded by order of the cruel Nero, Paul used his strength, every last shred of it, in the service of his Lord. Because he did this, his life stands amongst the foremost of all noble human lives. No more splendid example than his does all history show us.

Paul would have been the last to claim as his own the strength in which he lived and labored. "I can do all things", he said, "through Christ which strengtheneth me." That was the unfailing source of his power. And that source is as open to us as it was to him.

### Our Teacher Training Classes

*By Mrs. Colin Fletcher*

A rather serious problem confronts the average Bible Class scholar, when asked to fill a vacancy for the day, in the teaching ranks; for, coupled with natural timidity, there is usually a strong sense of incompetence. Nothing tests one's knowledge so thoroughly as teaching. Facts, of which one felt fairly certain, assume a distant haziness, when one is confronted by eight or ten pairs of eyes.

The consciousness of a lack in teaching ability, led to the formation of Teacher Training Classes in our Sabbath Schools. Our minds had been gradually turned in this direction by a Bible Question drill held at the close of the Lesson each Sunday, and, with written examinations at the end of each quarter, we were somewhat prepared for the larger idea.

As a help to others, let me say, that our Training Classes were composed of members ranging in age from eighteen to fifty, some of whom had never tried a written examination in their lives, while others were school teachers; but nearly all who took up the study continued, in spite of many drawbacks, until the coveted Diploma was won. Age, therefore, should not deter, nor lack of early opportunities discourage. It may be said, however, that the older members are usually well acquainted with their Bibles, if not skilled in giving expression to their knowledge.

At the close of the second year's work, it will be found that, almost unconsciously, there has been a widening of outlook and a spiritual quickening. Our Bibles are more to us, sermons and magazine articles are better appreciated and our minds in more receptive mood. Instead of the sense of helplessness experienced on former occasions, when asked to become a teacher or serve as a substitute, we take our place before the class, feeling that we know enough of God's Word, and how to teach it, at least to hold the attention of the pupils.

Only after taking up this Course, will one find out how many minutes can be spared for its study. It is the busy ones, not the idle, who enter the lists.

In many cases, there has to be a selection

of the subjects in the prescribed Course, but if possible, every Bible Class scholar should, if only for his own personal advantage, push on diligently to the end, and reap the reward of acquiring a teaching knowledge of the Book.

Thames Road, Ont.

### Book Talks

IV. JAMES ROBERTSON

*By Rev. R. Douglas Fraser, D.D.*

Everyone admires the man who does things, and especially the man who does things that are worth while. And when the story of his doings is told by one who knows how to tell a story, the charm is quite irresistible. Parkman's histories of the pioneers of North America, and Dawson's Life of Bishop Hannington are books of this sort.

So also is Ralph Connor's Life of James Robertson, published last Christmas, and which no Sunday School library, especially no Presbyterian Sunday School library, can afford to be without.

How well Ralph Connor can tell a story, everyone knows who has read Black Rock, and The Sky Pilot, and The Man from Gengarry. And his Life of James Robertson is as thrilling as the best one of these. It has this advantage, also, that it is the story of a real life, whilst the others are but fiction.

Who James Robertson was, probably most Presbyterians in Canada know; for, for twenty-five years, he was the great Missionary Superintendent of the new West. From Lake Superior to the Yukon was his field. Every mile of it, he knew, and there was no sort of difficulty that can be imagined, that this brave, strong man did not grapple with and overcome.

How all this was done, forms, however, only a part of the book. The preparation for this magnificent work for the church and the nation, is just as interesting as the doing of the work itself. How the poor Scotch boy struggled with his poverty and with the stiff problem of how to get an education, and how he won out; how, when he came as a half grown lad to Canada, he helped in cutting down the forest, and clearing up the land; how he doggedly fought his way to a school teacher's certificate; how his heart was

touched with the love of God, and how, out in the woods, on bended knees, he consecrated himself to God's service; how with his comrades he fought to repel a raid of dangerous miscreants upon our fair land; and all the story of his studies, and his early ministry;—every Canadian boy and young man should read. The reading will make him sturdier for the battles he himself is fighting to make his way in the world, and to be of some real use in life.

The portraits which the Life contains, of Dr. Robertson at various periods of his career, are themselves a study. They help one to understand how he made his way, and how difficulties were to him just like so much dry stubble to a hot fire. That "terrible jaw", as one described it, marks the man who will not flinch nor tire, and gives a hint of that wonderful enthusiasm of his for God and native land, and for the grand old church of his fathers.

By all means, become thoroughly acquainted with Dr. James Robertson, the great Missionary Superintendent.

### Tan Hé

*By C. Winifred Jack*

What may seem a trifling incident, often leads to very important results, and such was the case, as far as we can learn, with Tan Hé. About thirty-six years ago, shortly after Dr. G. L. Mackay had settled in Tamsui, Formosa, a young man who was suffering from toothache came to him for relief, and secured it. He had been at the same school with Giam Chheng-hoa, Dr. Mackay's first helper, in his boyhood days. After his schooling was finished, he had begun farming, living with his parents in Tamsui. He became interested in the new teacher and attended church service frequently. Dr. Mackay was impressed with the earnestness of the young man, during his first interview with him; but it was some time before Tan Hé gave himself to the Lord.

When Tan Hé's father was very ill the family consented to appeal to Dr. Mackay for medical advice. His medicine cured the disease, and from that time the whole family were friendly to the new religion. In 1874,

Tan Hé was baptized. At that time he was twenty-three years of age, and in the following year he became one of Dr. Mackay's students. Later, his father and mother and three of his brothers also joined the church.

For about ten years, Tan Hé preached in a number of different places, as a Chinese evangelist. He was distinguished everywhere for his faithfulness and devotion. For example, when he was at Sin-kang, many of the Christians moved up to the savage territory, to open up new land. Although there was constant danger of attacks from the savages, he went with them and continued to teach them in their new homes. Needless to say, he was very much beloved by them.

In 1883, during the French invasion of Formosa, Tan Hé was preaching at Sintiam. He was warned that rebels would plunder the chapel and persecute the Christians, and was advised to flee elsewhere for safety. He answered, however, that he must remain to encourage and strengthen the people. He did so, and when the chapel was attacked, he lost his clothes and other possessions; but his first thought was for the people.

In 1885, Tan Hé was ordained as a Chinese pastor and appointed to Sintiam. As evangelist and pastor, he worked in Sintiam altogether for about twenty years. The church is now a strong one, supporting its own pastor. Friends witness that he was unwearying in his testimony for Jesus Christ. He seized every opportunity when visiting, or entertaining, or meeting an enquirer, to tell of Jesus. He had gained some medical knowledge from Dr. Mackay, and freely helped both Christians and heathen who were sick. He gladly undertook long journeys on foot to visit the sick, prescribe treatment and pray with them.

In family life, it was Pastor Tan's custom to have family prayers three times a day. His faith in prayer accounts for much of his grace of character. After a sickness of only a few hours' duration, he died in 1898.

His grave lies side by side with that of Dr. Mackay in a grove on the hill back of the Mission compound. It can be most truly said of him, that he was a "good and faithful servant".

Tamsui, Formosa, Japan

BIBLE DICTIONARY FOR FOURTH  
QUARTER, 1909

[For additional information in regard to certain of the places, see Geography-Lessons.]

**A-grip'-pa.** Herod Agrippa II., grandson of Herod the Great and son of Herod Agrippa I. (the Herod of Acts 12 : 1). He became ruler, under the Romans, of certain territories east of the Jordan.

**Al-ex-an'-dri-a.** A city in Egypt founded by Alexander the Great, 322 B.C. It had a famous University, and a large commerce. It was on an Alexandrian wheat ship that Paul was wrecked on his way to Rome.

**Ap'-pi-i For'-um.** A town about 43 miles from Rome, on the famous road known as the Appian Way from Rome to Capua.

**Ber-ni'-ce.** The eldest daughter of Herod Agrippa I., and therefore sister of Herod Agrippa II., with whom she visited Festus at Cæsarea and heard Paul speak.

**Beth'-le-hem.** The "house of bread", a small village, six miles south of Jerusalem, the birthplace of David and the scene of his earthly life (1 Sam. 16 : 1, 4, 13), hence called the "city of David", Luke 2 : 11. Here Jesus was born.

**Cas'-tor and Pol'-lux.** Two Greek and Roman deities, brothers. They were regarded as the special protectors of sailors. Castor was a great charioteer and horse-master. Pollux was "a highly distinguished pugilist".

**Ci-lic'-i-a.** A province of Asia Minor. Its chief town was Tarsus.

**Claui'-da.** A small island off the southwest of Crete.

**Crete.** A large island in the Mediterranean southeast of Greece, now known as Candia. It is about 160 miles long by from 6 to 35 broad.

**Da-mas'-cus.** One of the oldest cities in the world, about 150 miles northwest of Jerusalem.

**Dru-sil'-ia.** The youngest daughter of Herod Agrippa I. She became the wife of Azizus, king of Emesa, but deserted her husband to marry Felix.

**E-gyp'-tian.** An adventurer (see Acts 21 : 38) who gathered around him 30,000 people, including 4,000 brigands. He deceived the people by stating that he was a great prophet, and that in obedience to his word the walls of Jerusalem would fall as did the walls of Jericho. Felix, the governor of Judæa, attacked him, slew or dispersed his followers, and forced him to flee for his life.

**Eu-roc'-ly-don.** A tempestuous wind which blows from the southeast or east over the Mediterranean. The Rev. Ver., in Acts 27 : 14, has instead Euraquilo, a violent wind from the northeast, now called the Levanter.

**Fe'-lix.** Once a slave in Rome, but, liberated by the emperor Claudius, he rose to be governor of Judæa, A.D. 52, which position

he held till A.D. 60. Felix was cruel and covetous, Acts 24 : 26. As Tacitus says, he exercised kingly power with the soul of a slave.

**Gen'-tiles.** All nations of the world other than the Jews.

**He'-brews.** The national title of the Jews. **Is'-ra-el-ites.** The name given to the Jews as the chosen people of God.

**Jew'-ess.** A woman of the Jewish race. **Ju'-da.** Same as Judah, the territory given in Canaan to the fourth son of Jacob.

**Ju-dæ'-a.** The southernmost province of Palestine under the Roman government, the middle one being Samaria, and the northernmost, Galilee.

**Lys'-i-as.** The Roman commandant at Jerusalem who rescued Paul from the Jewish mob, Acts 22 : 24.

**Mac-cæ-do'-ni-a.** One of the two great provinces into which Greece was divided by the Romans. Achaia was the other. Philippi, Thessalonica and Berea were cities in Macedonia.

**Mar'-y.** The mother of Jesus. She was a resident of Nazareth, where the Saviour's birth was announced to her by the angel Gabriel, Luke 1 : 26.

**Mel'-i-ta.** The island on which Paul was shipwrecked, Acts 28 : 1. It is now called Malta.

**Mo'-ses.** The great Jewish leader and lawgiver. No name, save that of Abraham, their ancestor, was held in greater reverence by the Jews, than that of Moses.

**Paul.** The great apostle to the Gentiles. His Hebrew name was Saul.

**Por'-ci-us Fes'-tus.** The successor, in A.D. 60, of Felix as governor of Judea.

**Pub'-li-us.** The chief man in the island of Melita while Paul was there.

**Pu-te'-o-li.** A seaport in Italy, on the southern shore of the Bay of Naples, which Paul's vessel reached the day after it left Rhegium. A part of the pier on which Paul landed remains to this day.

**Rhe'-gi-um.** A city on the coast of Italy, opposite to Messina in Sicily.

**Ro'-mans.** The inhabitants of Rome. **Rome.** The capital of the Roman Empire, on the river Tiber in Italy.

**Sa'-tan.** "The adversary", so called because he is hostile to all goodness and the chief opponent of God and man.

**Syr'-a-cuse.** A celebrated city on the east coast of Sicily.

**Tar'-sus.** The capital of Cilicia in Asia Minor. It was the seat of a University, and the birthplace of Paul.

**Ti'-tus.** A trusted companion of Paul.

**Troph'-i-mus.** A Gentile Christian of Ephesus, who was with Paul for a time on his missionary travels, and whom Paul was falsely accused of having brought into the temple in defiance of the law, Acts 20 : 4 ; 21 : 29.

## \*AN ORDER OF SERVICE : Fourth Quarter

## . Opening Exercises

## I. SILENCE.

## II. SINGING.

Praise God from whom all blessings flow :  
Praise Him, all creatures here below ;  
Praise Him above, ye heavenly host ;  
Praise Father, Son, and Holy Ghost. Amen.  
—Hymn 615, Book of Praise

## III. PRAYER.

IV. READ IN CONCERT. See SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY in connection with each Lesson.

V. SINGING. Hymn 439, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

VI. RESPONSIVE SENTENCES. Ephesians 4 : 1-6.

*Superintendent.* I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

*School.* With all lowliness and meekness, with longsuffering, forbearing one another in love ;

*Superintendent.* Endeavouring to keep the unity of the Spirit.

*School.* In the bond of peace.

*Superintendent.* There is one body, and one Spirit.

*School.* Even as ye are called in one hope of your calling ;

*Superintendent.* One Lord, one faith, one baptism,

*School.* One God and Father of all,

*Superintendent and School.* Who is above all, and through all, and in you all.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

## X. SINGING.

The Son of God goes forth to war,  
A kingly crown to gain ;  
His blood-red banner streams afar :  
Who follows in His train ?

Who best can drink His cup of woe,

Triumphant over pain,

Who patient bears His cross below, -

He follows in His train.

—Hymn 250, Book of Praise

## Class Work

(Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.)

I. ROLL CALL, by teacher or Class Secretary.

II. OFFERING ; which may be taken by teacher or Class Treasurer in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

## Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. SINGING.

'Follow Me,' the Master said :

We will follow Jesus :

By His word and Spirit led,

We will follow Jesus :

Still for us He lives to plead,

At the throne doth intercede,

Offers help in time of need :

We will follow Jesus.

—Hymn 534, Book of Praise

V. REPEAT IN CONCERT. Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. 4 : 32.

VI. BENEDICTION.

**BETWEEN THE LESSONS**—The Lesson follows immediately on Lesson XI, Third Quarter.

**GOLDEN TEXT** Thou therefore endure hardness, as a good soldier of Jesus Christ. 2 Timothy 2: 3.

\*Memorize v. 39. **THE LESSON PASSAGE**—Acts 21: 27-39. Study Acts 21: 17 to 22: 29.

27 And when the seven days were almost <sup>1</sup> ended, the Jews <sup>2</sup> which were of Asia, when they saw him in the temple, stirred up all the <sup>3</sup> people, and laid hands on him.

28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and <sup>4</sup> further brought Greeks also into the temple, and hath <sup>5</sup> polluted this holy place.

29 (For they had seen before with him in the city Trophimus <sup>6</sup> an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they <sup>7</sup> took Paul, and <sup>8</sup> drew him out of the temple: and <sup>9</sup> forthwith the doors were shut.

31 And as they <sup>10</sup> went about to kill him, tidings came <sup>11</sup> unto the chief captain of the band, that all Jerusalem was in <sup>12</sup> an uproar.

32 <sup>13</sup> Who immediately took soldiers and centurions, and ran down <sup>14</sup> unto them: and <sup>15</sup> when they saw the chief captain and the soldiers, <sup>16</sup> they left beating <sup>17</sup> of Paul.

33 Then the chief captain came near, and <sup>7</sup> took

**Revised Version**—<sup>1</sup> completed; <sup>2</sup> from Asia; <sup>3</sup> multitude; <sup>4</sup> moreover he brought; <sup>5</sup> defiled; <sup>6</sup> the; <sup>7</sup> laid hold on; <sup>8</sup> dragged; <sup>9</sup> straightway; <sup>10</sup> were seeking; <sup>11</sup> up to; <sup>12</sup> confusion; <sup>13</sup> And forthwith he took; <sup>14</sup> upon; <sup>15</sup> they; <sup>16</sup> left off; <sup>17</sup> Omit of; <sup>18</sup> inquired; <sup>19</sup> shouted; <sup>20</sup> crowd; <sup>21</sup> uproar; <sup>22</sup> brought; <sup>23</sup> out; <sup>24</sup> about to be brought; <sup>25</sup> saith; <sup>26</sup> say something; <sup>27</sup> And he said; <sup>28</sup> Dost thou know Greek? <sup>29</sup> that not then the Egyptian; <sup>29</sup> stirred up to sedition and led out; <sup>6</sup> the; <sup>30</sup> of the Assassins; <sup>31</sup> a Jew of Tarsus in Cilicia; <sup>32</sup> give me leave.

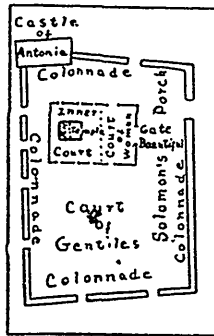
**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Paul a prisoner—the arrest, Acts 21: 17-26. T.—Paul a prisoner—the arrest, Acts 21: 27-40. W.—Paul a prisoner—the arrest, Acts 22: 1-16. Th.—Paul a prisoner—the arrest, Acts 22: 17-29. F.—“Away with Him”, Luke 23: 8-23. S.—Roman citizens, Acts 16: 35-40. S.—Tribulation and reward, Rev. 2: 1-11.

### THE LESSON EXPLAINED

Vs. 17-26 tell what Paul did to silence a slander raised against him on his return to Jerusalem (vs. 1-17) from his Second Missionary Journey.

**I. AN ATTACK.**—27. Seven days . . . almost ended; the seven days of Paul's partnership with the Nazirites. Jews from Asia (Rev. Ver.); who had come to Jerusalem for the Feast of Pentecost then in progress. In the temple; probably in the Court of the Women, between the outer Court of the Gentiles and the inner Court of the Men of Israel (see Illustration). Stirred up all the multitude (Rev. Ver.); incited the crowds in the temple courts against Paul. Laid hands on him; seized him with violence.

28, 29. Men of Israel; a title which would arouse their pride in their race and their land. Help; as if some great outrage had been done. This is the man; with the Nazirite mark of the shaven head (v. 24) upon him; proof, to all eyes save those blinded by passion, of his respect for the law. Teacheth all men everywhere. The charge was exaggerated to the utmost limit. Against the people; Israel, putting them on a level with the despised Gentiles. The law; of Moses. This place;



GROUND PLAN OF TEMPLE AND ITS COURTS

the temple (compare Mark 14: 58; Acts 6: 13). Brought Greeks (that is, Gentiles) into the temple. It was forbidden, on pain of death, that any Gentile should go nearer the temple than the Court of the Gentiles. Trophimus an Ephesian. See ch. 20: 4. 30, 31. All the city was moved; so quickly and so far did the fire of prejudice spread. People ran together; a tumultuous crowd. Dragged him out (Rev. Ver.); to be free, in their violence, from the restraints of the holy place. Doors were shut; the heavy gates between the Courts of the Gentiles and of the Women. Seeking to kill him (Rev. Ver.); meaning to beat him to death in the crowd, so that no one individual could be charged with murder. Tidings came unto the chief captain; a Roman officer, like our colonel. Of the band; the "cohort" of six hundred Roman soldiers which garrisoned the Tower of Antonia (see Illustration).

**II. A RESCUE.**—32-36. Soldiers and centurions (captains of a hundred men) . . . ran down upon them (Rev. Ver.). The tower was on a height above the temple. Left off beating Paul (Rev. Ver.); frightened by the coming of the soldiers with

\*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

the dreaded Roman law at their back. **Bound with two chains**; one fastening each of his arms to that of a soldier (compare ch. 12 : 6), as if he were a desperate criminal. **Brought into the castle** (Rev. Ver.); literally, "the encampment", here the soldiers' barracks in the Tower of Antonia. **Upon the stairs**; from the temple to the tower. **Borne of the soldiers**. Some of these carried Paul up the steps, while their comrades kept back the onrushing crowds. **Away with him**. Compare Luke 23 : 18; John 19 : 15.

**III. A SPEECH.—37-39.** Paul . . said. He was the coolest of all the throng. **Canst thou speak Greek?** A language which, along with Hebrew, Paul had known from a child. **That Egyptian**; a pretended Messiah. **Madest an uproar**; stirred up a revolt. **Wilderness**; the desolate region between Jerusalem and the Dead Sea. **Four thousand . . Assassins** (Rev. Ver.); literally, "dagger men", members of a Jewish patriotic league, who went about with daggers in their sleeves, pledged to free their land from Roman rule, by killing traitors and tyrants. Felix, the Roman governor, had marched against these and dispersed them, but their leader had escaped. **Of Tarsus, no mean city**. See Geography Lesson. **Give me leave to speak** (Rev. Ver.). Paul hoped even yet that "the people" he so loved (see Rom. 10 : 1) would listen to his gospel.

Ch. 21 : 40 to 22 : 29 give Paul's speech and tell what followed.

**THE GEOGRAPHY LESSON**



TARSUS, the birthplace of Paul, the capital of the Roman province of Cilicia, stood in a rich and fertile plain. Some distance below the city, the river Cydnus, which flowed through it, widened out into a lake, narrowing again before it entered the sea. This lake formed a safe and good harbor. Besides, the city lay at the southern end of the great trade and war route through Asia Minor.

Athens, Alexandria and Tarsus, were the three great University cities of the Mediterranean world.

**LESSON QUESTIONS**

How did Paul show his respect for the law of Moses?

27-29 Explain "seven days", v. 27. What had brought Jews from Asia to Jerusalem? Whom did these stir up against Paul? What charges did they bring against him? By whom have we the right to go into God's immediate presence? (Heb. 10 : 19.)

30-31 Whence was Paul dragged? By whom were the temple gates shut? What was the crowd about to do to Paul? To whom were tidings of the tumult carried? Where does Paul describe his sufferings for the gospel's sake? (2 Cor. 11 : 23-27.)

32-36 From what place did the soldiers run down upon the crowd? Why did the "captain" have Paul bound? Whither did he order him to be taken? How was Paul saved from the violence of the mob?

37-39 Who did the captain think Paul was? What did Paul say of himself? What request did he make?

Where is Paul's speech to the people given? What followed?

**FOR DISCUSSION**

1. The difference between prejudice and principle.
2. True patriotism.

**A LESSON FOR LIFE**

"When you are in Rome, you must do as Rome does" is a proverb which may have a good or a bad sense. In the bad sense, it means following, in coward fashion, the opinions and practices of our companions, even though we know these to be wrong. But in the good sense the proverb means giving up our own preferences to please others, so long as this does not lead to anything forbidden by our conscience. Yielding as water, when only our own feelings or choices are concerned, we should be firm as the rock in matters of principle.

**Prove from Scripture—That believers have a city in heaven.**

**Shorter Catechism—Ques. 30.** How doth the Spirit apply to us the redemption purchased by Christ? A. The Spirit applyeth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

**The Question on Missions—(Fourth Quarter, THE FORMOSA CHRISTIANS.)—1.** Where is the island of Formosa? Formosa is near the southwest coast of China, separated from it by the Formosa Channel, which, at its narrowest part, is about 80 miles wide.

**FOR WRITTEN ANSWERS**

1. Why did the Jews seek to kill Paul? .....
2. How was he rescued from their hands? .....
3. What request did he make of the "chief captain"? .....

**BETWEEN THE LESSONS**—There is no break between Lessons I. and II.

**GOLDEN TEXT**—I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.—Psalm 91: 2.

**Memorize v. 11. THE LESSON PASSAGE**—Acts 23: 11-24. Study Acts 22: 30 to 23: 35.

11 And the night following the Lord stood by him, and said, Be of good cheer, <sup>1</sup> Paul: for as thou hast testified <sup>2</sup> of me <sup>3</sup> in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, <sup>4</sup> certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which <sup>5</sup> had made this conspiracy.

14 And they came to the chief priests and <sup>6</sup> elders, and said, We have bound ourselves under a great curse, <sup>7</sup> that we will eat nothing until we have <sup>8</sup> slain Paul.

15 Now therefore <sup>9</sup> ye with the council signify to the chief captain that he bring him down unto you <sup>10</sup> to-morrow, as though ye would <sup>11</sup> enquire something more perfectly concerning him: and we, or ever he come near, are ready to <sup>12</sup> kill him.

16 <sup>13</sup> And when Paul's sister's son heard of their lying in wait, <sup>14</sup> he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath <sup>15</sup> a certain thing to tell him.

18 So he took him, and brought him to the chief

**Revised Version**—<sup>1</sup> Omit Paul; <sup>2</sup> concerning; <sup>3</sup> at; <sup>4</sup> Omit certain of; <sup>5</sup> Omit had; <sup>6</sup> the; <sup>7</sup> to taste nothing; <sup>8</sup> killed; <sup>9</sup> do; <sup>10</sup> Omit to-morrow; <sup>11</sup> judge of his case more exactly; <sup>12</sup> slay; <sup>13</sup> But Paul's; <sup>14</sup> and he came; <sup>15</sup> And Paul called unto him one of the centurions; <sup>16</sup> something; <sup>17</sup> saith; <sup>18</sup> asked; <sup>19</sup> to; <sup>20</sup> And the; <sup>21</sup> going aside asked him privately; <sup>22</sup> ask; <sup>23</sup> to bring down; <sup>24</sup> unto; <sup>25</sup> thou wouldst; <sup>26</sup> more exactly concerning him; <sup>27</sup> Do not thou therefore yield; <sup>28</sup> under a curse, neither to eat nor to drink; <sup>29</sup> slain; <sup>30</sup> Omit then; <sup>31</sup> go, charging him, tell; <sup>32</sup> signified; <sup>33</sup> of the centurions, and said; <sup>34</sup> as far as; <sup>35</sup> he bade them provide beasts; <sup>36</sup> night; <sup>37</sup> thereon.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Paul a prisoner—the plot, Acts 22: 30 to 23: 11. T.—Paul a prisoner—the plot, Acts 23: 12-22. W.—Paul a prisoner—the plot, Acts 23: 23-35. Th.—Paul a Pharisee, Phil. 3: 1-14. F.—Warning and comfort, Luke 21: 10-19. S.—A hiding place, Ps. 27. S.—My Refuge, Ps. 91.

### THE LESSON EXPLAINED



A LIGHT-ARMED ROMAN SOLDIER

The day following Paul's arrest, the Roman commander summoned a meeting of the Sanhedrin. Paul addressed the Council, laying stress on the resurrection of the dead. This caused so violent a dispute between the Pharisees, who believed in the resurrection and the Sadducees who disbelieved it,—the Pharisees protecting Paul and the Sadducees trying to tear him from them,—that the commander feared for the apostle's life and sent soldiers to rescue him by force, ch. 22: 30 to 23: 10.

**J. A PLOT CONTRIVED.**  
—11. The night following;

Paul's appearance before the Sanhedrin. The Lord; that is, Jesus. Stood by him; as in Corinth, when Paul had

met with bitter opposition, ch. 18: 6, 9, 10. Be of good cheer; words often on the lips of Jesus during His earthly life, Matt. 9: 2; 14: 27; John 16: 33. As thou hast testified . . . in Jerusalem; borne witness which had brought down on him the

wrath of the Jews, but had won the approval of the Master. So must thou; because it is God's purpose, which no human opposition could overthrow. Bear witness also at Rome; where Paul had longed to preach (Rom. 1: 11-13), and whither he had made plans to go, Acts 19: 21.

12-15. When it was day; having been busy plotting murder, while the Lord was cheering Paul. Certain . . . Jews banded together. These may have been some such desperate men as the "murderers" (literally, dagger-men) of ch. 21: 38. Bound themselves under a curse; called down on themselves the most terrible punishments of God, if they should not fulfill their word. Neither eat nor drink till they had killed Paul. So swiftly did they mean to make away with him. More than forty . . . made this conspiracy (plot). So widely had the excitement about Paul spread. Came to the chief priests (who belonged to the Sadducees, Paul's bitter enemies) and the elders (Rev. Ver.); that is, such of them as were of the same party. These would gladly approve the plan of the murderers to rid them of Paul. Vs. 14 and 15 tell how it was proposed to carry out the plot.

16-22. Paul's sister's son; the only reference to Paul's family in Acts (but compare Rom. 16: 7, 11). Heard . . . entered into the castle (Antonia), and told Paul.

23 And he called unto him two <sup>30</sup>centurions, saying, Make ready two hundred soldiers to go <sup>34</sup> to Cæsare'a, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And <sup>35</sup> provide them beasts, that they <sup>36</sup> may set Paul <sup>37</sup> on, and bring him safe unto Felix the governor.

25 And he called unto him two <sup>30</sup>centurions, saying, Make ready two hundred soldiers to go <sup>34</sup> to Cæsare'a, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

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25 And he called unto him two <sup>30</sup>centurions, saying, Make ready two hundred soldiers to go <sup>34</sup> to Cæsare'a, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And <sup>35</sup> provide them beasts, that they <sup>36</sup> may set Paul <sup>37</sup> on, and bring him safe unto Felix the governor.



Now that the commander knew that Paul was a Roman citizen, the apostle, while held for safe keeping, was allowed considerable liberty, his friends being permitted to visit him. At Paul's request, **one of the centurions** (Roman officers over hundreds) takes the young man to tell his story to the **chief captain**, the commander of the Roman garrison. **Paul the prisoner.** Compare Eph. 3 : 1 ; 4 : 1 ; 2 Tim. 1 : 8 ; Philemon 1, 9. **Prayed** ; asked. **Took him by the hand** ; to encourage him. When the commander had heard the lad's story, he sent him away, charging him to keep it secret from all others.

**III. A PLOT DEFEATED.—23, 24.** Called . . **two of the centurions** (Rev. Ver.) ; selected as specially trustworthy. **Soldiers** ; heavy-armed infantry. **Spearmen** ; literally "graspers by the right hand", from their carrying a spear in that hand, a special class of light-armed soldiers. **Third hour of the night** ; 9 o'clock p.m. This large escort was provided for fear of ambuscades. **Beasts, that they might** (Rev. Ver.) **set Paul on** ; asses or horses, but not war-horses. More than one would be needed, to provide relays or for luggage **Safe unto Felix the governor** ; the Roman ruler of Judea ; his headquarters were at Caesarea.

Ch. 25 : 23-35 tell us that Paul's escort bore a letter from Claudius Lysias, the Roman commander at Jerusalem, to Felix, explaining why this prisoner was being sent to him. When Felix had read this letter, he ordered Paul to be kept in prison until his accusers should come to Caesarea.

**THE GEOGRAPHY LESSON**



**THE ROAD FROM JERUSALEM TO CAESAREA** lay, first, for about three hours, northward along the Central Range of Palestine. It then turned to the left eastwards, and presently began to descend among the western hills and valleys of the mountain country, until the last ridge was reached, which overlooked the great plain of Sharon. The road now turned northwards across the rich lands of the plain,

through fields of wheat and barley, just ready for the harvest when Paul made his night journey, guarded by Roman soldiers. The distance was about 64 miles.

**LESSON QUESTIONS**

How was Paul's life in danger ? By whom was he rescued ?

11 Who appeared to Paul in the night ? Mention a previous appearance of Jesus to the apostle in a time of trial. What words of comfort did Jesus speak ? What promise did He make ?

12-15 Who formed a plot against Paul's life ? Explain "bound themselves under a curse". What shows that they intended to carry out their purpose quickly ? To whom did they make their purpose known ? To what party did these belong ? Why would they approve of the murderers' plan ?

16-22 Who told Paul of the plot ? To whom did Paul have the young man taken ? By whom ? How did the "chief captain" encourage him ? After relating his story, what was he told to do ?

23, 24 What escort was provided for Paul ? Why were so many needed ? To what governor was he sent ? At what place ?

What did Felix order regarding Paul ?

**FOR DISCUSSION**

1. How God overrules opposition for the furthering of His purposes ?
2. Should evil vows be kept ?

**A LESSON FOR LIFE**

The ancient hero Cadmus, before he could build a city, had to slay a dragon which guarded the site. He sowed the dragon's teeth in a field, like wheat, and they grew up into an army of giants ready to destroy him. He threw a rock amongst them, which struck one of them in the breast. This set them fighting with one another, till all were slain but one, who became Cadmus' helper in building the city. When we are on the right side, we are sure to win out, in spite of our enemies, be they never so many and powerful.

**Prove from Scripture—Thou God is a Shield.**  
**Shorter Catechism—Ques. 31.** *What is effectual calling ?* A. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

**The Question on Missions—2.** How large is the island of Formosa, and what is its population ? Formosa is 264 miles long, and 80 miles wide at its widest part. Only about one-third of the island is cultivated, the other two-thirds being a mass of mountains. The population is about 3,000,000.

**FOR WRITTEN ANSWERS**

1. What plot was formed against Paul ? .....
2. How was he delivered from it ? .....

## Lesson III. PAUL A PRISONER—BEFORE FELIX October 17, 1909

**BETWEEN THE LESSONS**—The Lesson follows immediately upon that for last Sabbath.

**GOLDEN TEXT**—Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts 24: 16.

Memorize vs. 25, 26. **THE LESSON PASSAGE**—Acts 24: 10-27. Study Acts 24.

10<sup>1</sup> Then Paul, after that the governor had beckoned unto him to speak, <sup>2</sup> answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do <sup>3</sup> the more cheerfully answer for myself:

11<sup>4</sup> Because that thou mayest understand, that there are yet but twelve days since I went up <sup>5</sup> to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove <sup>6</sup> the things whereof they now accuse me.

14 But this I confess unto thee, that after the <sup>7</sup> way which they call <sup>8</sup> heresy, so <sup>9</sup> worship I the God of <sup>10</sup> my fathers, believing all things which are <sup>11</sup> written in the law and in the prophets:

15 And have hope toward God, which <sup>12</sup> they themselves also allow, that there shall be a resurrection <sup>13</sup> of the dead, both of the just and unjust.

16<sup>14</sup> And herein do I exercise myself, to have <sup>15</sup> always a conscience void of offence toward God, and <sup>16</sup> toward men.

17 Now after many years I came to bring alms to my nation, and offerings.

18<sup>17</sup> Whereupon certain Jews from Asia found me purified in the temple, <sup>18</sup> neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and <sup>19</sup> object, if they had <sup>20</sup> ought against me.

**Revised Version**—<sup>1</sup> And when the governor; <sup>2</sup> Paul; <sup>3</sup> cheerfully make my defence; <sup>4</sup> seeing that thou canst take knowledge, that it is not more than twelve; <sup>5</sup> to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues; <sup>6</sup> to thee; <sup>7</sup> Way (large W); <sup>8</sup> a sect; <sup>9</sup> serve; <sup>10</sup> our; <sup>11</sup> according to the law, and which are written in the prophets: having hope; <sup>12</sup> these also themselves look for; <sup>13</sup> Omit of the dead; <sup>14</sup> Herein do I also; <sup>15</sup> Omit always; <sup>16</sup> men alway; <sup>17</sup> Amidst which they found; <sup>18</sup> with no crowd, nor yet with tumult: but there were certain Jews from Asia—who ought; <sup>19</sup> to make accusation; <sup>20</sup> ought; <sup>21</sup> men themselves say what wrong-doing they found, when I stood; <sup>22</sup> before; <sup>23</sup> But Felix, having more exact knowledge concerning the Way; <sup>24</sup> saying; <sup>25</sup> determine your matter; <sup>26</sup> gave order to the centurion, that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him; <sup>27</sup> But; <sup>28</sup> Omit when; <sup>29</sup> and sent; <sup>30</sup> Jesus; <sup>31</sup> and; <sup>32</sup> the judgement; <sup>33</sup> was terrified; <sup>34</sup> thee unto me; <sup>35</sup> withal; <sup>36</sup> would be given; <sup>37</sup> Omit five words; <sup>38</sup> also; <sup>39</sup> when two years were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favour with the Jews, Felix left Paul in bonds.

**Daily Readings**—(Courtney, I.B.R.A.)—M.—Paul before Felix, Acts 24: 1-16. T.—Paul before Felix, Acts 24: 17-27. W.—Reference to the journey, Rom. 15: 17-27. Th.—A good conscience, Heb. 13: 13-21. F.—“Void of offence”, 2 Cor. 4: 1-7. S.—Promise of help, Isa. 41: 8-14. 8.—A bold face, Isa. 50: 5-11.

## THE LESSON EXPLAINED

Paul was charged before Felix with: (1) “sedition” (v. 5), that is, stirring up rebellion against the Roman Government; (2) “heresy” (v. 14), or opposition to the Jewish religion; (3) sacrilege (v. 6), in attempting to “profane the temple”, vs. 1-9.

**I. A COMPLETE DENIAL.**—10, 11. Then Paul . . . answered; the accusations of his enemies (see above). Many years a judge; about five years. Part of Felix' duties was to act as judge. This nation; the Jews. **Cheerfully make my defence** (Rev. Ver.); because Felix, from his long residence amongst the Jews, would fully understand the case. **Twelve days**; and Felix could



A ROMAN HALL OF JUSTICE

easily find out all that Paul had been doing during that short time. **Worship** (Rev. Ver.). A complete answer to all three charges,—reverence, not rebellion; obedience to the laws of Moses, not heresy; worship, not profanity.

12, 13. **Neither in the temple** (Rev. Ver.). See ch. 21: 26. **Disputing**; arguing with the Jews. **Stirring up a crowd** (Rev. Ver.). It was the Jews themselves who had done this, ch. 21: 27. **Synagogues**; Jewish places of worship, of which there were great numbers in Jerusalem. **Neither can they prove, etc.** To fling about wild accusations is one thing; to back them up by solid

proof is another thing.

**14-16. This I confess.** "One crime he confesses, but he declares it to be no crime." **After the Way** (Rev. Ver.); the Christian religion (compare chs 9 : 2 ; 19 : 9, Rev. Ver.). **They call a sect** (Rev. Ver.); a separation from the Jewish faith. **The God of our fathers** (Rev. Ver.); the God worshiped by the Jewish race. **Believing . . . the law, and . . . the prophets**; the Old Testament scriptures. **Hope toward God**; hope built on God Himself and His promises. **Resurrection**; the general belief of the Jewish people. **Just and unjust** (see Dan. 12 : 2, 3); a sharp thrust at Felix, whose life was evil. **Herein**; because I believe in the resurrection and expect to stand before God as my Judge. **I exercise myself**; like an athlete training for a race. **A conscience void of offence etc.**; a conscience that does not offend God or cause others to stumble.

**II. A STRAIGHT STORY.—17-21. After many years**; the four or five (see ch. 18 : 21, 22). **Came to bring alms**; the money collected in the churches of Europe for the poor Christians in Jerusalem, Rom. 15 : 26 ; 1 Cor. 16 : 1 ; 2 Cor. 8 : 4. **Offerings**; belonging to the Nazirite vow, ch. 21 : 23-26, Lesson I., Oct. 3. **Jews from Asia**. See ch. 21 : 27, 28. **Purified** (according to the Jewish law) **in the temple**; "then, how did I profane it?" (Chrysostom.) **Who ought to have been here**; to make their accusations in open court. **Let these men say** (Rev. Ver.); Ananias, the high priest, and those with him, v. 1. **Touching the resurrection, etc.** See ch. 23 : 6. Only the Sadducees would blame Paul for teaching this doctrine.

**III. A COWARDLY JUDGMENT.—22-27. More exact knowledge of the Way** (Rev. Ver.); well aware that what the Jews said against the Christian religion was false. **Deferred**; afraid to offend the Jews by setting him free. **Lysias . . . come down**. See ch. 23 : 25, 26. **Felix . . . with . . . Drusilla**; a Jewess. **Sent for Paul**; to gratify the curiosity of Drusilla, and perhaps also, because his own conscience had been touched. **He reasoned**; spoke about. **Righteousness**; and Felix had murdered a high priest. **Temperance**; self-control, and he had yielded to his evil passions. **Judgment to come**; at which he would have to answer for his wickedness. **Trembled**; "was terrified" (Rev. Ver.), but not ready to give up sin. **A convenient season**; which, alas, never came. **Felix never changed his conduct. Hoped . . . money . . . given him**; as a bribe to set Paul free. Two years later, Felix' term of office expired, and he made way for Porcius Festus, and to please the Jews, he left Paul a prisoner.

**THE GEOGRAPHY LESSON**

Herod the Great, in twelve years, built the city of **CESAREA**, on a site where previously there had been only a landing place, with a castle named Strato's Tower. The chief boast of the city was its harbor, which provided a safe basin of considerable extent for ships visiting the coast of Palestine.

**LESSON QUESTIONS**

- What three charges against Paul before Felix ?
- 10-13 For how many days had Paul been in Jerusalem ? For what purpose had he gone to Jerusalem ? What does he challenge his enemies to do ? On what kind of testimony had Jesus been condemned ? (Mark 14 : 55-59.)
- 14-16 Whom did Paul say that he served ? What that he believed ? What hope did he cherish ? Who denied the resurrection ? What did Paul train himself to do ? Where does he liken the Christian life to athletic contests ? (1 Cor. 9 : 24-27.)
- 17-21 What account did Paul give of his conduct in Jerusalem ?
- 22-24 Why did Felix send often for him ? Of what did Paul speak before the governor ? What was the effect ? For what new governor did Felix make room ? What did he do with Paul on leaving ? For what reason did he do this ?

**FOR DISCUSSION**

1. The boldness of innocence.
2. The danger of putting off decision for Christ.

**A LESSON FOR LIFE**

The shepherds, in Bunyan's story, showed the pilgrims, on Mount Innocence, one Mr. Godly-man, clad in pure white, with two men, Prejudice and Ill-will continually casting dirt upon him. But the dirt, in a little time, fell off and the white robe looked as clean as ever.

Prove from Scripture—*That sin makes men cowards.*

**Shorter Catechism—Ques. 32. What benefits do they that are effectually called partake of in this life ?**  
 A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

**The Question on Missions—3.** What races compose the population of Formosa ? The aboriginal inhabitants of Malay origin, the Chinese, and the Japanese. The Japanese are the rulers, and took possession in June, 1895. At the beginning of 1905 they numbered about 50,000; the mountain "head-hunters" number about 100,000; and the Chinese nearly 3,000,000.

**FOR WRITTEN ANSWERS**

1. What charges were made against Paul, and what was his answer ? .....

.....

2. How did he make Felix tremble ? .....

.....

Lesson IV.

## PAUL A PRISONER—BEFORE FESTUS AND AGRIPPA

October 24, 1909

**BETWEEN THE LESSONS** The story of Festus' visit to Jerusalem and his refusal of the Jews' demand to have Paul sent back to Jerusalem for trial is told in vs. 1-5.

**GOLDEN TEXT** I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Timothy 1: 12.

Memorize vs. 27-29. **THE LESSON PASSAGE**—Acts 26: 19-32. Study Acts 25: 6-12; chapter 26.

19<sup>1</sup> Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But<sup>2</sup> shewed first unto them of Damascus, and at Jerusalem, and throughout all the<sup>3</sup> coasts of Judæa, and<sup>4</sup> then to the Gen'tiles, that they should repent and turn to God,<sup>5</sup> and do works meet for repentance.

21 For<sup>6</sup> these causes the Jews<sup>7</sup> caught me in the temple, and<sup>8</sup> went about to kill me.

22 Having therefore obtained<sup>9</sup> help of God, I continue unto this day, witnessing both to small and great, saying<sup>10</sup> none other things than those which the prophets and Mo'ses did say should come:

23<sup>11</sup> That Christ should suffer, and<sup>12</sup> that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gen'tiles.

24 And as he thus<sup>13</sup> spake for himself, Festus<sup>14</sup> said with a loud voice, Paul, thou art<sup>15</sup> beside thyself: much learning doth make thee mad.

25 But<sup>17</sup> he said, I am not mad, most<sup>18</sup> noble Festus; but speak forth<sup>19</sup> the words of truth and

**Revised Version**—<sup>1</sup> Wherefore; <sup>2</sup> declared both to them of Damascus first; <sup>3</sup> country; <sup>4</sup> also to; <sup>5</sup> doing works worthy of repentance; <sup>6</sup> this cause; <sup>7</sup> seized; <sup>8</sup> assayed; <sup>9</sup> the help that is from God, I stand unto this day testifying; <sup>10</sup> nothing but what the prophets; <sup>11</sup> how that the Christ must suffer; <sup>12</sup> how; <sup>13</sup> first by the resurrection of the dead should proclaim light both to the people; <sup>14</sup> made his defence; <sup>15</sup> saith; <sup>16</sup> mad; thy much learning doth turn thee to madness; <sup>17</sup> Paul saith; <sup>18</sup> excellent; <sup>19</sup> Omil the; <sup>20</sup> unto; <sup>21</sup> is; <sup>22</sup> hath not been done; <sup>23</sup> And Agrippa; <sup>24</sup> With but little persuasion than wouldest fain make me a Christian; <sup>25</sup> whether with little or with much; <sup>26</sup> might become such as I am; <sup>27</sup> Omil five words; <sup>28</sup> had withdrawn, they spake one to another; <sup>29</sup> And Agrippa said.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Paul before Festus and Agrippa, Acts 25: 1-12. T.—Paul before Festus and Agrippa, Acts 25: 13-27. W.—Paul before Festus and Agrippa, Acts 26: 1-18. W.—Paul before Festus and Agrippa, Acts 26: 19-32. F.—Earnestness for the truth, 2 Cor. 5: 1-15. S.—Witness of scriptures, John 5: 39-47. S.—Strong confidence, 2 Tim. 1: 1-12.

### THE LESSON EXPLAINED

Chs. 25: 6 to 26: 18 record the hearing of Paul's case before Festus, the proposal of the governor that Paul should go back to Jerusalem for trial, Paul's refusal and appeal to Cæsar, and part of the apostle's address before Agrippa, Bernice and Festus.

**I. PAUL THE OBDIENT.**—19, 20. Whereupon; after the appearance of Jesus to him near Damascus, and the instructions given through Ananias (see vs. 12-18; compare chs. 9: 1-19; 22: 4-16). **King Agrippa** (Æl.); son of Herod Agrippa I., the ruler of all Palestine who had caused the murder of James and the imprisonment of Peter, ch. 12: 1-4. The son obtained only a part of his father's domains from his Roman masters. Not disobedient; a strong way of describing Paul's haste to obey his new Master, ch. 9: 6, 20. **Heavenly vision**; the glorious appearance of the risen Saviour. **Damascus**. See ch. 9: 19, 20; Gal. 1: 17. **Jerusalem**. See ch. 9: 28, 29. **Judæa**; on the way from Jerusalem to Tarsus, ch. 9: 30. **Gen'tiles**. See ch. 9: 15; Rom. 11: 13. **Repent**; forsake sin. **Turn to God**; in faith, trusting wholly to Him. **Works worthy of repentance** (Rev. Ver.); a life of obedience to God, the proof that repentance and faith are real. These three things sum up the whole gospel message.

21-23. For this cause (Rev. Ver.); because he

soberness. 26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

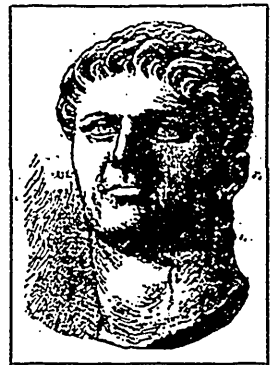
32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

### THE LESSON EXPLAINED

preached to Jews and Gentiles alike. Seized me . . . to kill me (Rev. Ver.). See ch. 21: 28-31. Help . . . from God (Rev. Ver.). God Himself was Paul's Ally, and therefore no one could do against him anything more than God permitted. I stand (Rev. Ver.); safe and secure despite all dangers, 2 Cor. 11: 24-27. Small and great. The gospel offer takes no account of differences in wealth or rank. Saying none other things, etc. Paul honored the Old Testament scriptures, explaining them, and showing how Jesus fulfilled them. The Christ (Rev. Ver.); the Old Testament Messiah. Must suffer (Rev. Ver.). It was hard for the Jews to believe this, since they



HEAD OF NERO

expected the Messiah to be a conquering King. **Rise from the dead**; as had been foretold, for example, in Ps. 16: 10. **Shew light**; bring joy and peace in this life and the hope of perfect blessedness in heaven. **The people**; the Jews. **Gentiles**. See Gen. 22: 18; Isa. 42: 6, 7; 60: 1-3.

**II. FESTUS THE IGNORANT.—24-26.** Beside thyself; out of your senses. (Compare chs. 2: 13; 17: 32.) **Much learning**; study of the Old Testament scriptures. **Turn thee to madness** (Rev. Ver.); as we say, "His head is turned". **Most noble Festus**. Paul is always the courteous Christian gentleman. **Words of truth**; and no fancies of a diseased mind. **Soberness**; sound sense. **The king knoweth**. Agrippa, at one time, was in charge, under the Romans, of the temple at Jerusalem; he was well acquainted, therefore, with the religion of the Jews and their expectation of a Messiah. **These things**; the death and resurrection of Jesus. **Not done in a corner**; but in Jerusalem, the capital of Judea, in the glare of public knowledge.

**III. AGRIPPA THE INDIFFERENT.—27-29.** **Thou believest**; "the prophets", and therefore oughtest to believe in Jesus, who fulfils what they taught. **With but little persuasion**, etc. (Rev. Ver.) It is as if he had said: "You seem to think that with but a little effort you can make me,—so great a man as I am,—a Christian,—one of that miserable set of fanatics." **I would to God**. I desire most earnestly. **Such as I am**; with all the blessings, present and to come, of the Christian. **Except these bonds** (chains). Another instance of Paul's courtesy.

Vs. 30, 32. After the court had been dismissed, Agrippa declared to Festus that Paul might be at once freed, had he not appealed to Cæsar.

**THE GEOGRAPHY LESSON**



**CÆSAREA** was noted for two things: (1) Its close connection with Rome. The residence of the Roman governors of Judæa was there, and the quarters of the Roman troops, while it was the port by which Judæa was entered from the west. The conspicuous object to those approaching it from the sea was a temple dedicated to Cæsar and to Rome. (2) In its population there was a large proportion of strangers from Gentile countries.

**LESSON QUESTIONS**

What proposal did Festus make after hearing the charges against Paul? What did Paul demand? Before what royal visitors to Cæsarea did Paul give an address?

19, 20 Who was "King Agrippa"? What vision did Paul describe to him? What effect had the vision upon Paul? To whom had he preached the gospel? What three things are included in the gospel message? What was the burden of John the Baptist's preaching? (Matt. 3: 2.) What of that of Jesus? (Mark 1: 15.) What did Peter, on the day of Pentecost, bid his hearers do?

21, 22 When and why had the Jews sought to kill Paul? Whence did he receive help? What did he teach about Jesus?

24-26 What did Festus say to Paul? Give Paul's reply. Why was King Agrippa likely to understand what he taught?

27-32 What question did Paul ask of the king? Explain the king's reply. What did Agrippa say of Paul when the trial was over?

**FOR DISCUSSION**

1. Excusable and inexcusable ignorance.
2. The sin of indifference to Christ.

**A LESSON FOR LIFE**

In an old Scotch castle, so runs one of George Macdonald's stories, a father and daughter lived in the deepest poverty, while, all the time, in a secret cupboard, of which they knew nothing, were masses of shining jewels placed there by some ancestor. Untold riches were within their reach, had they only known it. The gospel places at our very side wealth greater than the whole world can give. The blame is ours, if ignorant pride, like that of Festus, or indifference, like Agrippa's, prevents our seeing and enjoying this best of all treasures.

**Prove from Scripture—** *That conscience may become hardened.*

**Shorter Catechism—Ques. 33.** *What is justification?* A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

**The Question on Missions—4.** *Is Christian work carried on amongst all these races?* It is carried on among the Japanese, Chinese, and the "level-plain" aborigines; but not yet among the "head-hunters", and a division of the "level-plainers", known as the "south-side" barbarians, who live on the middle east coast of the island.

**FOR WRITTEN ANSWERS**

1. What did Paul begin to do immediately after his conversion? .....
2. How did Festus treat the apostle's message? .....
3. Why was Agrippa's guilt greater than that of Festus? .....

## Lesson V.

## PAUL A PRISONER—THE VOYAGE

October 31, 1909

**BETWEEN THE LESSONS**—The story of Paul's voyage from Caesarea Romewards, as far as Fair Havens (vs. 1-12) in Crete, is told in the Geography Lesson.

**GOLDEN TEXT**—Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.—Psalm 37: 5. Memorize vs. 22-24. **THE LESSON PASSAGE**—Acts 27: 13-26. Study Acts 27: 1-26.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, <sup>1</sup> loosing *thence*, they sailed close by Crete.

14 But <sup>2</sup> not long after there arose against it a tempestuous wind, <sup>3</sup> called Euroclydon.

15 And when the ship was caught, and could not <sup>4</sup> bear up into the wind, we let *her* drive.

16 And running under <sup>5</sup> a certain island which is called Clau'da, we had much work to come by the boat:

17 <sup>6</sup> Which when they had <sup>7</sup> taken up, they used helps, undergirding the ship; and, fearing lest they should <sup>8</sup> fall into the quicksands, strake sail, and so were driven.

18 And <sup>9</sup> we being exceedingly tossed with a tempest, the next *day* they <sup>10</sup> lightened the ship;

19 And the third *day* <sup>11</sup> we cast out with <sup>12</sup> our own hands the tackling of the ship.

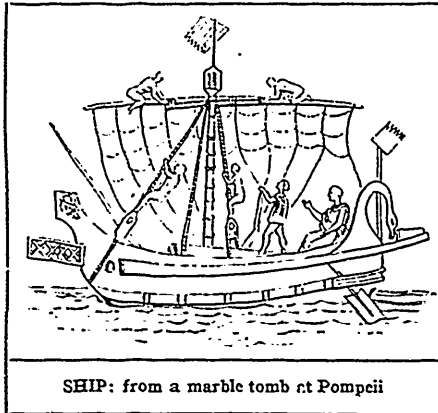
**Revised Version**— they weighed anchor and sailed along Crete, close in shore; <sup>2</sup> after no long time there beat down from it; <sup>3</sup> which is called Euraquilo; <sup>4</sup> face the wind, we gave way to it, and were driven; <sup>5</sup> the lee of a small island called Cauda, we were able, with difficulty, to secure the boat; <sup>6</sup> and when; <sup>7</sup> hoisted it up; <sup>8</sup> be cast upon the Syrtis, they lowered the gear; <sup>9</sup> as we laboured exceedingly with the storm; <sup>10</sup> began to throw the freight overboard; <sup>11</sup> they; <sup>12</sup> their; <sup>13</sup> shone upon us for many days; <sup>14</sup> now taken; <sup>15</sup> And when they had been long without food, then Paul; <sup>16</sup> set sail; <sup>17</sup> Omit to 18 gotten; <sup>19</sup> injury; <sup>20</sup> Omit any man's; <sup>21</sup> only; <sup>22</sup> an; <sup>23</sup> the; <sup>24</sup> whom also I serve; <sup>25</sup> stand before; <sup>26</sup> granted; <sup>27</sup> so; <sup>28</sup> hath been spoken unto.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The voyage, Acts 27: 1-12. T.—The voyage, Acts 27: 13-26. W.—Jesus visits Sidon, Mk. 7: 24-30. Th.—God's power, Ps. 104: 1-9. F.—God's works, Ps. 104: 24-31. S.—God's leading, Ps. 77: 11-20. S.—God's care, Ps. 23.

## THE LESSON EXPLAINED

## I. A FIERCE STORM.—13-15. South wind blew softly.

This was a favorable wind for the course determined on by the shipmaster (v. 12). As far as Cape Matala, six miles west of Fair Havens, the wind would be from the side. From that point, where the coast turns suddenly to thenorth, it would be dead astern. Obtained their purpose. Sir William Ramsay translates, "got their opportunity" (see v. 12). Sailed . . . close in shore (Rev. Ver.); barely able to clear the jutting point of Cape Matala. Beat down from it (Rev. Ver.); that is, the island of Crete. A sudden eddying squall struck down from the Cretan mountains seven thousand feet high. Tempestuous wind (literally, a "typhonic" wind). Euraquilo (Rev. Ver.); an east, northeast wind, now called the Levanter. A modern ship captain said to a traveler, "The wind comes down from those mountains fit to blow the ship out of the water." Caught; as if seized in the grasp of a giant. Could not face (Rev. Ver.); literally, "look at the wind eye to eye". Eyes were painted on the prows of ancient vessels. Gave way . . . driven (Rev. Ver.). There was no time for preparations to meet the sudden and furious storm.



SHIP: from a marble tomb at Pompeii

## II. DESPAIRING SAILORS.—16, 17. Running; dashing madly and helplessly on before the fierce gale.

Under the lee (Rev. Ver.); where there would be calmer water. Clau'da; twenty-three miles nearly due south from Phenice. With difficulty . . . secure the boat (Rev. Ver.); the small boat, which had been towed behind the ship. Used helps; strong, flat cables. Undergirding the ship. The cables were passed round the ship's hull in four or five turns to support it. This operation is called "frapping". Fear-

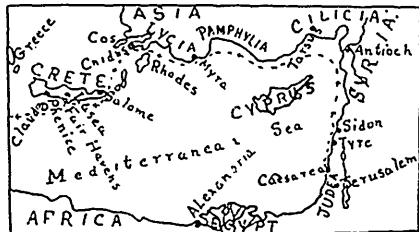
ing . . . the Syrtis (Rev. Ver.); dangerous quicksands on the north coast of Africa. Lowered the gear (Rev. Ver.); reduced sail.

18-20. The freight overboard (Rev. Ver.); apparently that part of the cargo which was on deck, or at any rate, was easiest to get at. This lightening of the ship would relieve the strain on its timbers. Cast out . . . the tackling; the fittings and equipment of the ship, anything movable. Neither sun nor stars; the only guides, in those days of no compasses, for sailors out of sight of land. No small tempest; which had the ship wholly at its mercy. All hope . . . taken away; absolute despair now.

III. A MESSAGE OF CHEER.—21, 22. Long without food (Rev. Ver.); for which their anxiety had left them no heart, and besides, the storm made it difficult to prepare food. Paul stood forth; the only hopeful one in that despairing crowd. Sirs; literally "men", who should show manly courage. Hearkened unto me, etc. See vs. 9, 10, where Paul appears as the prudent, cautious adviser. Now . . . be of good cheer. In this moment of hopeless panic, also, he is cool, confident, and sure of being saved.

23-25. Angel of God. Paul's message of cheer was from heaven. Whose I am. Paul was ready to confess God anywhere. Whom I serve; and who will, therefore, keep me till my work is done. Fear not, Paul; in spite of the danger that filled all others with terror. Before Cæsar; according to the promise of ch. 23: 11. God hath given thee; doubtless in answer to Paul's earnest prayers. All . . . with thee. What an encouragement here to pray for others! Be of good cheer; words that would infuse new courage into despairing hearts. I believe God; and his faith made Paul both captain and pilot of the ship. Cast upon a certain island. The angel had revealed this to Paul.

THE GEOGRAPHY LESSON



From CESAREA, the ship in which Paul set out Rome-wards as a prisoner under the charge of a centurion named Julius, sailed along the coast of Palestine to SIDON, and thence still coastwise to MYRA, a port in southwestern Asia Minor. Here the prisoner was transferred to a larger vessel from ALEXANDRIA in Egypt bound for Italy. This ship sailed in a southerly direction to CAPE SALMONS, on the eastern point of CRETE, and then westward to the harbor of FAIR HAVENS. The centurion, following the advice of the ship captain and against Paul's

counsel, determined to go on to the harbor of PHENICE, now Lutro, forty miles westward.

LESSON QUESTIONS

13-15 What "purpose" is referred to in v. 13? What seemed to favor this purpose? How does Luke describe the wind which arose? What name is given to it? Whence did it come? What were those in charge of Paul's ship obliged to do?

16, 17 Where was calmer water sought? How did the sailors strengthen the ship? What is this operation called? What did the sailors specially dread? What did they do to avoid this danger? In what direction were they driven?

18-20 What was first done to lighten the ship? What else was thrown overboard? How were the sailors deprived of guidance? What, at last, did they expect?

21-26 Why had those on the ship been long without food? Who now came forward to cheer them? What did he say they ought to have done? What does he promise them now? Why was he able to make this promise?

FOR DISCUSSION

1. Was the centurion to blame for not having followed Paul's advice at Fair Havens?
2. The duty and value of prayer for others.

A LESSON FOR LIFE

Fishermen of Brittany in France offer this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is small and the ocean is wide." We may well make the fishermen's prayer our own, as we voyage over the ocean of life. Our boat is small, we are very weak and helpless, very heedless of God's warnings and forgetful of His goodness. Unless He keeps us, we shall perish; for the ocean is so wide.

Prove from Scripture—That God will be our Guide.

Shorter Catechism—Review Questions 30-33.

The Question on Missions—5. What churches are working among the people of Formosa? The English Presbyterian Church, since 1865, in South Formosa, and the Presbyterian Church in Canada since 1872, in North Formosa. In 1895 the Church of Christ in Japan sent a Japanese evangelist; a year or two later the Episcopal Church in Japan sent another.

FOR WRITTEN ANSWERS

1. What port did the centurion in charge of Paul wish to reach? .....

2. How was this prevented? .....

3. Tell about the message of the angel .....



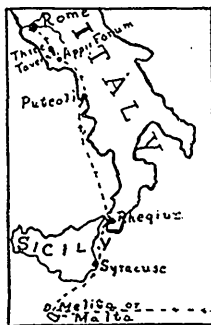


mirring him for his cool courage and grateful to him for safety. **Some on planks** (Rev. Ver.); used perhaps for keeping the cargo in place. **Broken pieces**; fragments torn off the vessel by the waves. **All escaped** (Rev. Ver.); in fulfilment of Paul's word, vs. 24, 34. There were 276 on board (v. 37).

**II. WELCOMED.**—Ch. 28 : 1-6. **Knew**; from the natives. **Melita**. See Geography Lesson. **Barbarians** (Rev. Ver.); not savages, but foreigners, not speaking Greek. **No common kindness** (Rev. Ver.); unexpected, more than ordinary. **A viper**; a poisonous serpent. **A murderer**. The natives knew that Paul was a prisoner; they now concluded that his offence was murder. **Justice** (Rev. Ver.); here represented as a person. **Not suffered to live** (Rev. Ver.); the past tense; his death was regarded as certain. **Shook off the beast**, etc.; equally a miracle, whether Paul escaped being bitten, or was unharmed by being bitten. **A god**. Compare ch. 14 : 11-15.

**III. HONORED.**—7-10. The ship's company were entertained for three days by the **chief man of the island**, named **Publius**. Paul healed the father of his entertainer, who was **sick of fever and dysentery** (Rev. Ver.). Hearing of this cure, other sick folk on the island came, and were healed by the apostle. As a result, Paul and his companions in shipwreck were greatly honored by the islanders, and, when they left, were provided with everything they needed.

**THE GEOGRAPHY LESSON**



The island of **MELITA** or **MALTA** lies 60 miles from the southern headland of Sicily. Malta, in modern times, has had several changes of ownership. In 1530, the Emperor Charles V. gave it to the Knights of St. John, who held it till 1798, in spite of repeated attempts of the Turks to capture it. Napoleon Bonaparte seized the island in 1798, but the inhabitants revolted against French

rule, and in 1800 it was taken by the British, who still retain it.

**LESSON QUESTIONS**

**39-41** Why did the sailors not recognize the land to which they had come? What is the bay still called into which they came? What was the beach like? Which part of the ship broke up first? To what part did the crew and passengers crowd?

**42-44** What did the soldiers counsel regarding the prisoners? Why? By whom was this prevented? Why did he interfere? What commands did he give? What was the result?

**Ch. 28 : 1-6** How were the shipwrecked company treated by the people of Malta? What happened to make them think Paul was a murderer? Why did they afterwards say he was a god?

**7-10** Who was the chief man on the island? How did he treat Paul and his companions? What did Paul do for his father? Whom besides did Paul heal? How did the people show their gratitude?

**FOR DISCUSSION**

1. God's purpose and human effort.
2. The fickleness of popular approval.

**A LESSON FOR LIFE**

"Morning, evening, noon, and night,  
'Praise God', sang Theocrite."

But Theocrite, in Browning's poem, *The Boy and the Angel*, was only a poor working lad. One day he was missed from his cell, and the angel Gabriel was sent to take the place, and "praised God in place of Theocrite". But God said, "I miss my little human praise." Each of us has something to do,—it may be as lowly a task as gathering sticks for a fire,—which fills a place in God's great plan.

**Prove from Scripture—That we shall see our Redeemer.**

**Shorter Catechism—Ques. 34.** *What is adoption?* A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

**The Question on Missions—6.** Do the heathen of North Formosa seem eager for the gospel? Most of them seem very indifferent. By nature the Chinese are the most conservative of all the peoples of the earth, and dread changes, while their claim is so taken up with earning a living, that they claim they have no time to think about anything else.

**FOR WRITTEN ANSWERS**

1. To what land did the shipwrecked company make their escape, and how? .....

.....

2. What wonderful thing happened to Paul? .....

.....

3. What miracles of mercy did he perform? .....

.....

## Lesson VII.

## PAUL A PRISONER—IN ROME

November 14, 1909

BETWEEN THE LESSONS—The Lesson follows without a break on that for last Sabbath.

GOLDEN TEXT—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Romans 1: 16.

Memorize vs 30, 31. THE LESSON PASSAGE—Acts 28: 11-24, 30, 31. Study Acts 28: 11-31.

11 And after three months we <sup>1</sup> departed in a ship of Alexan'dria, which had wintered in the <sup>2</sup> isle, whose sign was <sup>3</sup> Cas'tor and Pol'lux.

12 And <sup>4</sup> landing at Syr'acuse, we tarried *there* three days.

13 And from thence we <sup>5</sup> fetched a compass, and <sup>6</sup> came to Rhe'gium: and after one day <sup>7</sup> the south wind <sup>8</sup> blew, and <sup>9</sup> we came the next day to Pute'oli:

14 Where we found brethren, and were <sup>10</sup> desired to tarry with them seven days: and so we <sup>11</sup> went toward Rome.

15 And from thence, <sup>12</sup> when the brethren heard of us, they came to meet us as far as <sup>13</sup> Ap'pii for'um, and The <sup>14</sup> three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we <sup>15</sup> came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to <sup>16</sup> dwell by himself with <sup>17</sup> a soldier that <sup>18</sup> kept him.

17 And it came to pass, that after three days <sup>19</sup> Paul called the chief of the Jews together: and when they were come together, he said unto them, <sup>20</sup> Men and brethren, though I <sup>21</sup> have committed nothing against the people, or <sup>17</sup> customs of our fathers, yet was <sup>22</sup> I delivered prisoner from Jeru'salem into the hands of the Ro'mans.

18 Who, when they had examined me, <sup>23</sup> would

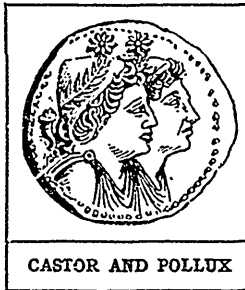
Revised Version—<sup>1</sup> set sail; <sup>2</sup> island; <sup>3</sup> the Twin Brothers; <sup>4</sup> touching; <sup>5</sup> made a circuit; <sup>6</sup> arrived at; <sup>7</sup> a; <sup>8</sup> sprang up; <sup>9</sup> on the second day we came; <sup>10</sup> intreated; <sup>11</sup> came to; <sup>12</sup> the brethren, when they heard of us, came; <sup>13</sup> the market of Appius; <sup>14</sup> Three Taverns (a proper name); <sup>15</sup> entered into Rome, Paul; <sup>16</sup> abide; <sup>17</sup> the; <sup>18</sup> guarded; <sup>19</sup> he called together those that were the chief of the Jews; <sup>20</sup> I, brethren; <sup>21</sup> had done; <sup>22</sup> Omitt I; <sup>23</sup> desired to set me at liberty; <sup>24</sup> aught; <sup>25</sup> did I entreat you to see and to speak with me: for because of the hope; <sup>26</sup> from; <sup>27</sup> nor did any; <sup>28</sup> come hither and report or speak; <sup>29</sup> it is known to us that; <sup>30</sup> they came to him into his lodging in great number; <sup>31</sup> the matter, testifying; <sup>32</sup> and; <sup>33</sup> disbelieved; <sup>34</sup> he abode; <sup>35</sup> dwelling; <sup>36</sup> went; <sup>37</sup> the things concerning; <sup>38</sup> boldness, none.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Paul in Rome, Acts 28: 11-22. T.—Paul in Rome, Acts 28: 23-31. W.—Paul's letter from Rome, Philemon 1-14. Th.—Hearing and rejecting, Rom. 10: 11-21. F.—Stubborn hearts, Isa. 6: 5-13. S.—The heart of unbelief, Heb. 3: 1-13. S.—Danger of unbelief, Heb. 4: 1-12.

## THE LESSON EXPLAINED

I. AN ENCOURAGING WELCOME.—11-14. After three months; in February or March, A.D. 61, the shipwreck (last Lesson, ch. 27: 27 to 28: 10) having occurred in the previous November or December. Ship of Alexandria; another grain ship with a cargo for Italy (compare ch. 27: 8, last Lesson). Wintered in the island (Rev. Ver.); Melita or Malta, likely having been driven thither by the same storm as Paul's ship. Sign; "figure head", as we should say, only ancient ships had their "signs" both at bow and stern.

The Twin Brothers (Rev. Ver.); deities whose name was given to a constellation supposed to be favorable to sailors. (For the voyage and land journey, see Geography Lesson.) Tarried . . . three days; likely waiting for a favorable wind. Made a circuit (Rev. Ver.); tacked to and fro because of the wind. Found brethren. An inscription discovered among the ruins of Pompeii, not far from Puteoli, destroyed A.D. 79, that is about ten years later than Paul's visit, witnesses to the existence of Christian communities in this part of Italy at that time.



CASTOR AND POLLUX

15, 16. Brethren (Christians in Rome) heard of us. There was constant communication between Puteoli and Rome. Paul . . . thanked God, and took courage; seeing in these Christians proof of the success of Christ's cause in the very capital of the Roman Empire. He was welcomed as a conqueror, rather than as a helpless captive. Came to Rome. There is the ring of triumph in the words. Paul's visit to Rome was the climax of his career, chs. 19: 21; 23: 11. Centurion (see ch. 27: 1, 11, 43) delivered the prisoners;

doubtless with a most favorable report of Paul. Captain of the guard; commander of the Emperor's bodyguard. Suffered to dwell by himself; instead of with the other prisoners in a public prison. With the soldier, etc. (Rev. Ver.); to whose wrist Paul's was fastened by a light chain.

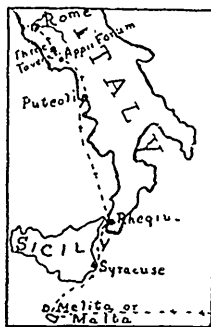
II. A FRANK EXPLANATION.—17-22. After three days; spent in getting settled. Chief of the Jews; the authorities of the seven synagogues in the city. To these Paul tells the story of his arrest and trials. Romans . . . would have let me go.

See chs. 25 : 9 ; 26 : 32. **Jews spake against it.** Paul uses the mildest possible language of the opposition of his countrymen. **Appeal unto Cæsar ;** in order to escape the Jewish plot against his life (see ch. 25 : 1-3, 4, 10). **Accuse my nation.** Paul knew that his countrymen were being hardly treated in Rome (compare ch. 18 : 2), and he had no wish to add to their trials. **The hope of Israel.** It was for preaching that Jesus was the Messiah and that He had risen from the dead, that Paul was now a prisoner. The Jews answered Paul, that they had heard nothing against him personally, but much against this sect (the Christians), and asked him to tell them about it.

**III. AN EARNEST MINISTRY.**—23, 24. On an appointed day, the Jews, in great number (Rev. Ver.), came to hear Paul. Taking their own scriptures (law . . . and . . . prophets), he kept persuading them to believe in Jesus as the Messiah, from morning till evening. When some believed and some disbelieved (Rev. Ver.), he addressed to them (vs. 25-29) a solemn warning against the danger of rejecting the Saviour.

**30, 31.** After this, the apostle continued, in his own hired house, preaching the gospel, without let or hindrance, to all who came to him. During this time, also, he wrote the Epistles to the Ephesians, Philippians, Colossians, and Philemon. First Timothy and Titus were written after his release, and Second Timothy during a second imprisonment at Rome just before his martyr's death.

**THE GEOGRAPHY LESSON**



The voyage from MALTA to SYRACUSE, the capital of Sicily, was from 80 to 100 miles. RHEGIUM, the next stopping place was a city on the extreme southwest coast of Italy, on the Strait of Messina. From Rhegium to PUTEOLI, was a run of 180 miles. Puteoli was the seaport of Rome, though 150 miles distant. THE MARKET OF APPII (Rev. Ver.) was a town about 90 miles from Puteoli Romewards. Ten miles, still onward, was a halting place known as THE THREE TAVERNS (the Greek word for " Tavern "

may mean any kind of shop). From this point, it was 30 miles to ROME.

**LESSON QUESTIONS**

**11-14** Trace Paul's journey from Malta to Rome-  
**15, 16** By whom was he met on the way to Rome ? At what places ? How did he feel on meeting these Christians ? Who may have been amongst them ? (Rom. 16 : 3-15.) By whom may the gospel have first been carried to Rome ? (Acts 2 : 10.) Into whose charge was Paul given at Rome ? How was he permitted to live ? From what church did he receive help ? (Phil. 4 : 18.)

**17-22** Whom did Paul call together ? Of what did he tell them ? What did the Jews answer to Paul ? About what did they wish to know more ?

**23, 24** What is said of the number of the Jews who came to Paul ? What did he keep persuading them to do ? With what result ?

Against what did he warn them ?

**30, 31** How long did Paul remain in Rome ? How was he occupied during this time ? What Epistles did he write ?

**FOR DISCUSSION**

1. A thankful heart will be a hopeful heart.
2. The responsibility of those who hear the gospel.

**A LESSON FOR LIFE**

Chains they were called that bound Paul to the Roman soldiers. But really they were wings. He preached the gospel to his guards, and they carried it to the ends of the earth, wherever the army went. Most of us are tied up within a very narrow sphere. But we, too, can make wings of the chains that bind us, if we use our opportunities of spreading the gospel.

*Prove from Scripture—That preaching is God's way of saving.*

**Shorter Catechism—Quer. 35.** What is sanctification ? A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

**The Question on Missions—7.** What proportion of the population of North Formosa is Christian ? The population of North Formosa, the district under the care of the Canadian Presbyterian Mission, is about 1,000,000, of whom perhaps one in every 150, or about 6,500 in all, are nominally Christian.

**FOR WRITTEN ANSWERS**

1. Describe Paul's journey from Malta to Rome.....

.....

2. How was he encouraged ?.....

.....

3. What treatment did he receive at Rome ?.....

.....

## Lesson VIII.

## PAUL'S STORY OF HIS LIFE

November 21, 1909

**LESSON SETTING**—Certain Jewish Christians from Palestine had come to Corinth, questioning Paul's right to call himself an apostle. To these he replied in 2 Corinthians.

**GOLDEN TEXT**—He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. —2 Corinthians 12: 9.

Memorize vs. 24, 25. **THE LESSON PASSAGE**—2 Corinthians 11: 22-28; 12: 1-10. Study 2 Corinthians 11: 21 to 12: 10.

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

Ch. 12: 1-12 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether

**Revised Version**—1 one beside himself; 2 Omit am; 3 abundantly, in prisons more abundantly; 4 Omit four words; 5 rivers; 6 from my countrymen; 7 from the Gentiles; 8 labour and travail; 9 there is; 10 presseth upon; 11 anxiety for; 12 I must needs glory, though it is not expedient, but I will come; 13 know; 14 Omit above; 15 know not; 16 even; 17 apart from; 18 Paradise (large P); 19 On behalf of; 20 but on mine own behalf; 21 save in my weaknesses; 22 if I should; 23 foolish; 24 shall speak; 25 Omit now; 26 account; 27 or heareth from me; 28 by reason of the exceeding greatness of the revelations; wherefore, that I should not be exalted overmuch; 29 a; 30 that I should not be exalted overmuch; 31 Concerning this thing; 32 hath; 33 power; 34 weaknesses; 35 Wherefore; 36 injuries.

**Dail'y Readings**—(Courtesy, I.B.R.A.)—M.—Paul's story of his life, 2 Cor. 11: 21-33. T.—Paul's story of his life, 2 Cor. 12: 1-10. W.—Paul's authority, 2 Cor. 10: 1-12. Th.—Power in weakness, 2 Cor. 13. F.—A persecutor changed, Gal. 1: 11-24. S.—Paul's infirmity, Gal. 4: 12-18. S.—"Less than the least", Eph. 3: 1-12.

## THE LESSON EXPLAINED



A COIN OF CORINTH

**I. PAUL'S SUFFERINGS.**—22. Are they; these loud-mouthed opponents of Paul (see Lesson Setting). Hebrews; the national name of the Jews. Israelites; their sacred name, as the people of God.

23-25. Ministers (servants) of Christ. Such the Jewish teachers in Corinth claimed to be, but really they were "ministers of Satan", v. 15. As one beside himself (Rev. Ver.); as a madman. To boast of what he has done seems to Paul sheer madness; but his enemies have driven him to it. La-

out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmity.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

hours more abundant; more widespread and more successful. Stripes. See on v. 24. Prisons; as at Philippi, the only imprisonment recorded up to this time (Acts 16: 23), but there must have been others. Later imprisonments were at Jerusalem (Acts 21: 33, etc.), Caesarea (Acts 23: 35) and Rome, Acts 28: 16. In deaths oft. See Acts 9: 23, 24; 14: 19; 2 Cor. 1: 8, and compare ch. 4: 11. Forty stripes save one; not mentioned in Acts. The "one" stripe was remitted for fear of exceeding the limit of forty laid down by law, Deut. 25: 3. Thrice...with rods; once at Philippi, Acts 16: 22. Once...stoned. See Acts 14: 19. Thrice...shipwreck; not mentioned in Acts: the shipwreck on the voyage to Rome (Acts 27) was later. In the deep; compare Acts 27: 44.

26-28. In journeyings often; full of toil and danger. Perils of rivers (Rev. Ver.); often bridgeless and risky to ford or swim. Robbers; who infested, as they do now, every road in Asia Minor. Countrymen; the Jews (see Acts 9: 23, 29, etc.). Heathen. See Acts 16: 20. City; Damascus (Acts 9: 23); Jerusalem (Acts 9: 29); Ephesus, Acts 19: 31. Wilderness; perhaps of Arabia (Gal.



## Lesson IX.

## PAUL ON SELF-DENIAL—WORLD'S TEMPERANCE LESSON November 28, 1909

**LESSON SETTING**—The Lesson is from the Practical section of the Epistle to the Romans (chs. 12-16), which is preceded by the Doctrinal section (chs. 1-11). It emphasizes our responsibility for the welfare of others.

**GOLDEN TEXT** It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth. —Romans 14: 21.

Memorize vs. 19, 20. **THE LESSON PASSAGE**—Romans 14: 10-21.

10 But <sup>1</sup> why dost thou judge thy brother? or <sup>2</sup> why dost thou set at nought thy brother? for we shall all stand before the judgment seat of <sup>3</sup> Christ.

11 For it is written, As I live, saith the Lord, <sup>4</sup> every knee shall bow to me, and every tongue shall confess to God.

12 So then <sup>5</sup> every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock <sup>6</sup> or an occasion to fall in his brother's way.

14 I know, and am persuaded <sup>7</sup> by the Lord Jesus, that <sup>8</sup> there is nothing unclean of itself: <sup>9</sup> but to him <sup>10</sup> that esteemeth any thing to be unclean, to him it is unclean.

15 <sup>11</sup> But if thy brother be grieved with thy meat,

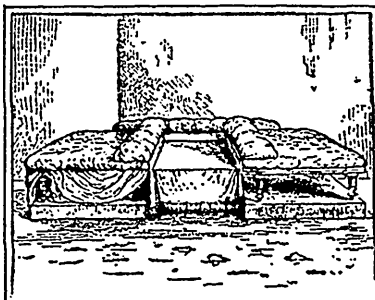
**Revised Version**—<sup>1</sup> thou; <sup>2</sup> thou again; <sup>3</sup> God; <sup>4</sup> to me every knee shall bow; <sup>5</sup> each one; <sup>6</sup> in his brother's way, or an occasion of falling; <sup>7</sup> in; <sup>8</sup> nothing is unclean; <sup>9</sup> save that; <sup>10</sup> who accounteth anything; <sup>11</sup> For if because of meat thy brother is grieved, thou walkest no longer in love; <sup>12</sup> with thy meat him; <sup>13</sup> eating and drinking; <sup>14</sup> herein; <sup>15</sup> well-pleasing; <sup>16</sup> So then let us; <sup>17</sup> Omit the; <sup>18</sup> whereby we may edify one another; <sup>19</sup> Overthrow not for meat's sake; <sup>20</sup> clean; howbeit; <sup>21</sup> not; <sup>22</sup> to do anything; <sup>23</sup> Omit remainder of verse.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Self-denial, Rom. 14: 10-21. T.—Christ pleased not Himself, Rom. 15: 1-7. W.—Avoiding offence, Matt. 18: 1-11. Th.—Works of darkness, Rom. 13: 7-14. F.—A stumbling-block, 1 Cor. 8. S.—Abstain! 1 Pet. 2: 7-14. S.—Watch! 1 Thess. 5: 4-10.

## THE LESSON EXPLAINED

**I. OUR JUDGE.**—10. But thou (Rev. Ver.). Paul's thoughts have carried him into the unseen world (v. 9), where the risen Christ is enthroned Lord of all. Quickly, however, with his "but thou", he returns to speak to the Christian about his life on earth. Judge thy brother; fellow Christian, as if you had a right to lord it over him. Set at nought; treat with contempt. There is a look back here to v. 2, in which two Christians are pictured: one, who sees that the Christian has the right to eat any kind of food he pleases; and another, who is afraid he may be doing wrong if he eats certain kinds of food forbidden by the Jewish law. Paul here says that the first of these should not think harshly or contemptuously of the second. All . . . before the judgment seat of God (Rev. Ver.). We shall all be on the same level there; none, therefore, should think himself superior to others here. The judgment seat is also "Christ's" (2 Cor., ch. 5: 10), because it is by Him that God will judge the world, ch. 2: 16; Acts 17: 31.

11, 12. Written; in Isa. 45: 23. As I live; sure as my own eternal being. Every knee shall bow; as to the Sovereign ruling over all. Every tongue shall confess (rather "praise"). Isaiah says "swear"; praising and swearing both imply



ROMAN TRICLINIUM, OR TABLE WITH COUCHES ON THREE SIDES

worship (compare Phil. 2: 11, where the same passage from Isaiah is applied to Christ). **Every one of us**; each concerning himself, not concerning the faults of others. **Give account**; as servants to their master, Matt. 25: 19. **To God**; and not to others; it is His judgment, not their opinion, that counts.

**II. OUR BROTHER.**—13-15. Not therefore judge; pronounce no sentence upon others. Judge ye this (Rev. Ver.). Pronounce this sentence on yourselves. A stumblingblock; anything that will hinder another in doing what he thinks is right. An occasion to fall; literally, "a snare or trap" (compare Matt. 18: 6-9). His brother's way; the brother who may be weaker and more ignorant than himself. In the Lord Jesus (Rev. Ver.); because he is a Christian and therefore free from Jewish requirements. Nothing unclean; literally, "common", a term for all those customs and habits, common amongst others, which the strict Jew held to be forbidden. Esteemeth any thing . . . unclean; regards certain food, for example, as forbidden by a divine law. To him . . . unclean; because it would be against his conscience. Brother . . . grieved; troubled by seeing another do what he thinks is wrong, and, perhaps, tempted to follow the example



## Lesson X. \*PAUL ON THE GRACE OF GIVING December, 5, 1909

**LESSON SETTING**—As Paul journeyed from city to city in the Gentile world, he gathered a collection for the poorer Christians at Jerusalem. The Lesson, taken from 2 Corinthians, written from Macedonia A.D. 57 or 58, has to do with this collection.

**GOLDEN TEXT**—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20: 35.

## Memorize v. 9. THE LESSON PASSAGE—2 Corinthians 8: 1-15.

1 Moreover, brethren, we <sup>1</sup> do you to wit of the grace of God <sup>2</sup> bestowed on the churches of Macedonia:

2 How that in <sup>3</sup> a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For <sup>4</sup> to their power, I bear <sup>5</sup> record, yea, and beyond their power they <sup>6</sup> were willing of themselves;

4 Praying us with much intreaty <sup>8</sup> that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this* <sup>9</sup> they did, not as we <sup>10</sup> hoped, but first <sup>11</sup> gave their own selves to the Lord, and <sup>12</sup> unto us by the will of God.

6 Inasmuch that we <sup>13</sup> desired Titus, that as he had <sup>14</sup> begun, so he would also <sup>15</sup> finish in you <sup>16</sup> the same grace also.

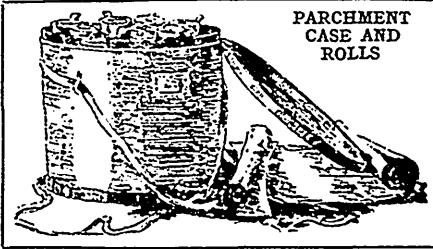
7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and <sup>17</sup> in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not <sup>19</sup> by commandment, but <sup>20</sup> by occa-

**Revised Version**—<sup>1</sup> make known to you; <sup>2</sup> which hath been given in; <sup>3</sup> much proof; <sup>4</sup> according to; <sup>5</sup> witness; <sup>6</sup> gave of their own accord; <sup>7</sup> beseeching; <sup>8</sup> in regard of this grace and the fellowship in the ministering; <sup>9</sup> Omit they did; <sup>10</sup> had; <sup>11</sup> they; <sup>12</sup> to; <sup>13</sup> exhorted; <sup>14</sup> made a beginning before; <sup>15</sup> complete; <sup>16</sup> this grace; <sup>17</sup> But as; <sup>18</sup> earnestness; <sup>19</sup> by way of; <sup>20</sup> as proving through the earnestness of others; <sup>21</sup> also; <sup>22</sup> become; <sup>23</sup> judgment; <sup>24</sup> were the first to make a beginning a year ago, not only to do, but also to will; <sup>25</sup> But now complete the doing also; that; <sup>26</sup> the; <sup>27</sup> the completion; <sup>28</sup> your ability; <sup>29</sup> the readiness is there, it is acceptable; <sup>30</sup> as a man; <sup>31</sup> Omit and; <sup>32</sup> as he; <sup>33</sup> say not this, that others may; <sup>34</sup> distressed; <sup>35</sup> equality; your abundance being a supply at this present time; <sup>36</sup> Omit had.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The grace of giving, 2 Cor. 8: 1-15. T.—A cheerful giver, 2 Cor. 9. W.—Willing-hearted, Ex. 35: 20-29. Th.—More than enough, Ex. 36: 1-7. F.—According to blessing, Deut. 16: 9-17. S.—Scattering and increasing, Prov. 11: 23-31. S.—Willing gifts, 1 Chron. 29: 6-19.

## THE LESSON EXPLAINED



PARCHMENT  
CASE AND  
ROLLS

their joy. Instead of complaining or giving way to despair, they rejoiced. Deep poverty; literally, "reaching down to the depth". Poor as they were, however, they were ready to help their still poorer brethren in Jerusalem. Abounded; like an overflowing stream. Riches; referring, not so much to the amount as to the spirit of their gifts (compare the widow's mite, Luke 21: 3, 4). Liberality; literally, "singleness of heart", the disposition that is free from selfishness and hence generous.

**I. THE JOY OF GIVING.**—1, 2. Moreover. A new subject is started here,—the collection referred to in Between the Lessons. Do you to wit of; Rev. Ver., "make known to you". The grace of God; His favor, lovingkindness, the fountain of all His good gifts to us. Given in (Rev. Ver.). It is by the grace of God that the power and desire to give is put into His people's hearts; therefore their gifts are really His through them. Churches of Macedonia; such as Philippi, Thessalonica and Berea (see Acts, chs. 16, 17), which Paul had just been revisiting, Acts 20: 1. In much proof of affliction (Rev. Ver.); persecutions which put to the test their faith and courage. Abundance of

3-7. Of their own accord (Rev. Ver.); without any human urging. Beseeching us, etc. (Rev. Ver.); a picture of breathless eagerness to give. In regard of this grace (Rev. Ver.); favor. They counted it a privilege to be allowed to give. Fellowship. (Omit "take upon us", Rev. Ver.). They begged to be made partners with the apostle. Ministering to the saints; helping the poor Christians in Jerusalem. Not as we hoped; but far beyond our hopes. Paul had not expected such large gifts from these poor and persecuted people. First... their own selves, etc.; becoming missionaries to spread the gospel (see 1 Thess. 1: 5). To us (Rev. Ver.). Some of them became Paul's fellow travelers (see Acts 20: 4). By the will of God; the inner power moving to the giving of money and self. Desired Titus; who had just come from Corinth to join

\* This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

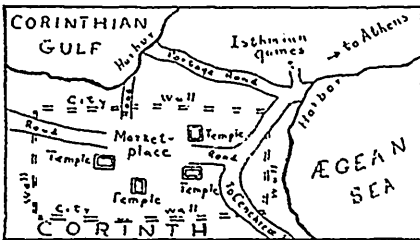


Paul in Macedonia, ch. 7 : 6. **Begun** ; during his stay in Corinth. **Finish . . . the same grace** (of liberality); carry it into practical effect. **Faith . . . utterance** (eloquence) . . . **knowledge . . . earnestness** (Rev. Ver.) . . . **love**. Surely those who "a-bound" in all these virtues, will not be mean about money.

**II. THE EXAMPLE OF GIVING.—8-10.** Not by commandment. Paul will not command the Corinthians to do as the Macedonians had done. **Proving through the earnestness of others** (Rev. Ver.); testing you by the standard of the generosity shown by the Macedonians, in spite of their great poverty. **Sincerity of your love** ; to the brethren in Jerusalem. If that love is real, it will show itself, like that of the Macedonians, in practical help. **The grace of our Lord Jesus Christ** ; the acts of grace, that is, goodness and lovingkindness, seen in Him. That is the supreme Example of giving : no other is needed. **Rich** ; while He dwelt in glory, "before the world was", John 17 : 5. **For your sakes** ; you Corinthians, as well as the whole world. **Became poor**. How, Phil. 2 : 5-8 tells. **Ye . . . might be rich** ; rich in all the joys and blessings of the Christian life and in the power and opportunity to share these with others.

**III. THE LAWS OF GIVING.—11-15.** Three laws of Christian giving are here laid down : (1) There must be a **willing mind**. What is given must be given freely, not as a tax, but as an offering of love. (2) **According as a man hath** (Rev. Ver.). From those who cannot give much, a little that comes willingly is accepted. (3) There must be **equality**. The Corinthians, because they were the richer at the time, were to give to the poorer Jewish Christians. At another time the situation might be exactly reversed.

**THE GEOGRAPHY LESSON**



CORINTH was the leading commercial city in Greece. There was a made route, called Dolchos for hauling small ships across the Isthmus. This was much used, owing to the ancient sailors' dread of the storms about the southern capes of the Peloponnesus, especially Cape Malea. Larger ships could not, however, be treated in this way. Travelers and merchan-

dise, therefore, in such vessels, were transhipped. About A.D. 50-67 a canal was started, but not completed. There is now a ship canal connecting the two harbors of Corinth, the ancient Lechaem to the west and Cencrea to the east.

**LESSON QUESTIONS**

- 1, 2 To what collection does the Lesson refer? What is meant by the grace of God? Why are the gifts of God's people really His gifts? What churches had Paul been revisiting? How did they endure persecution? What is said of their poverty? How did their sufferings and persecutions affect their liberality?
- 3-5 How did the Macedonian Christians show their eagerness to give? What did they give besides their money? What kind of giver does God love? (2 Cor. 9 : 7.) How are laborers for the mission field to be secured? (Matt. 9 : 35.)
- 6, 7 Who had joined Paul from Corinth? What did Paul now want him to do? What virtues in the Corinthians does Paul praise? What one does he urge them to add to these?
- 8-10 Who is the great Example of giving? When was He "rich"? When did He become "poor"?
- 11-15 What laws of giving are here laid down?

**FOR DISCUSSION**

1. God's gifts to us : what are they? Our gifts to God : what should they be?
2. Should we give a tenth?

**A LESSON FOR LIFE**

Some years ago, when some excavations were being made in Rome, a pile of rubbish was removed, and the clear waters of a spring gushed forth into the sunlight. The spring had been there all the while, but the rubbish had choked it for centuries. It may be that the rubbish of selfishness and greed is keeping back, in our lives, the streams of loving and generous gifts.

*Prove from Scripture: That giving should be systematic.*

**Shorter Catechism—Ques. 37.** *What benefits do believers receive from Christ at death?* A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

**The Question on Missions 10.** Does the missionary not meet with many discouragements? Disappointments we may meet, and have met. But these should never discourage the Lord's servants. Formosa Christians have their imperfections and shortcomings, but there are many of them who seem growing in Christlikeness from day to day.

**FOR WRITTEN ANSWERS**

1. Why did the gifts of the Macedonian churches deserve special praise? .....
2. What laws of Christian giving are found in the Lesson? .....

## Lesson XI.

## PAUL'S LAST WORDS

December 12, 1909.

**LESSON SETTING** It is generally believed that Paul, at the close of his two years' residence in Rome (Acts 28 : 30), was set free by order of the Emperor, and afterwards both visited the Eastern lands and carried the gospel to Spain, Rom. 15 : 28. At last, however, he was again made prisoner and taken to Rome. It was probably during this second imprisonment that 2 Timothy was written. Along with Timothy and Titus, it forms the group known as the Pastoral Epistles, because they contain so many directions for the care of churches.

**GOLDEN TEXT**—For to me to live is Christ, and to die is gain.—Philippians 1 : 21.

**Memorize vs. 6-8. THE LESSON PASSAGE**—2 Timothy 4 : 1-3, 16-18. Study 2 Timothy 4 : 1-18.

1 I charge thee<sup>1</sup> therefore before God, and<sup>2</sup> the Lord Jesus Christ, who shall judge the quick and the dead<sup>3</sup> at his appearing and his kingdom ;

2 Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all longsuffering and<sup>4</sup> doctrine.

3 For the time will come when they will not endure<sup>5</sup> sound doctrine ; but<sup>6</sup> after their own lusts shall they heap to themselves teachers, having itching ears ;

4 And<sup>7</sup> they shall turn away their ears from the truth, and<sup>8</sup> shall be turned unto fables.

5 But<sup>9</sup> watch thou in all things,<sup>10</sup> endure afflictions, do the work of an evangelist,<sup>11</sup> make full proof of thy ministry.

6 For I am<sup>12</sup> now ready to be offered, and the time of my departure is<sup>13</sup> at hand.

7 I have fought<sup>14</sup> a good fight, I have finished<sup>14</sup> my

**Revised Version**—1 in the sight of God ; 2 of Christ Jesus ; 3 and by his ; 4 teaching ; 5 the ; 6 having itching ears, will heap to themselves teachers after their own lusts ; 7 will turn ; 8 turn aside ; 9 be thou sober ; 10 suffer hardship ; 11 fulfil thy ; 12 already being offered ; 13 come ; 14 the ; 15 to ; 16 have loved ; 17 defence no one took my part ; 18 Omit men ; 19 may it not ; 20 account ; 21 But the ; 22 by ; 23 through me the message ; 24 proclaimed ; 25 Omit And ; 26 will ; 27 save ; 28 the.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Paul's last words, 2 Tim. 4 : 1-18. T.—Enduring suffering, 2 Tim. 2 : 1-13. W.—Moses' last words, Deut. 31 : 1-13. Th.—Joshua's exhortation, Josh. 23 : 1-14. F.—Warning against mockers, Jude 17-25. S.—Pressing onward, Phil. 3 : 13-21. 8.—The white robe, Rev. 7 : 9-17.

## THE LESSON EXPLAINED

**I. CONFLICT.**—1. I charge thee ; as a general gives commands to a young officer Timothy, at this time, was caring for the church at Ephesus. In the sight of God (Rev. Ver.) ; who sees and commends every true, brave deed, and is grieved by unfaithfulness. The Lord Jesus Christ ; equal to God in power and glory. (S. Catechism, Ques. 6.) Who shall judge. Nor could any judge be so tender and yet so just. The quick ; those now alive. The dead ; those who have passed away. (Compare Acts 10 : 42 ; 1 Pet. 4 : 5.) And by his appearing (Rev. Ver.), at which we shall stand before Him. His kingdom ; in which we hope to reign with Him. (Compare Matt. 25 : 31-34.)

2. Preach the word ; the gospel message. Be instant ; press on and on in your holy work. In season, out of season ; at all times, since we cannot tell when a word or deed may bring blessing to some one. Reprove ; bring wrong-doing to the light, that it may be put right. Rebuke ; speak sharp, severe words, if the fault requires these. Exhort ; tell people what they ought, as well as what they ought not, to do. With all longsuffering ; with



AN ANCIENT ROMAN RUNNING RACE

never-failing patience. Teaching (Rev. Ver.). Not only must weeds be cut down, but good seed must be sown.

3-5. Not endure sound doctrine ; literally, "healthful teaching", teaching that will make the soul strong. But, having itching ears (Rev. Ver.) ; referring to the hearers, who wish to be tickled with novelty, eloquence, or wit, instead of desiring the health-giving gospel. Heap to themselves teachers ; seek and find these, such as they are, in great numbers. Turn away . . . from the truth ; like reckless sailors who will not heed the warning bells. Unto fables ; false and foolish ideas about God. Be thou sober (Rev. Ver.) ; like a sentinel on guard, awake and wary. Suffer hardship (Rev. Ver.) ; "as a good soldier", ch. 2 : 3. Evangelist ; one who preaches the gospel. Make full proof, etc. ; like one filling a cup to the brim : so Timothy is to do all the work that belongs to his office.

**II. CONQUEST.**—6, 7. Ready to be offered ; literally, "poured out as a drink-offering" (see Phil. 2 : 17), a willing sacrifice to God, Rom. 12 : 1. Departure. The word pictures the losing of a ship's cables at the moment of its sailing. So Paul was just

starting across the narrow sea of death to the blissful port of heaven. Fought a good fight; under a good Leader, for a good cause, by good methods and with good success. Finished my course; like a racer in the Greek games. Kept the faith; the faith in the son of God, which had saved him, and by which he lived, Gal. 2: 20.

III. CROWN.—8. Laid up for me; kept safe and sure. The crown of righteousness (Rev. Ver.); the crown that "marks the wearer as righteous before God". The righteous judge; unlike the unrighteous Roman emperor. That day; the judgment day. All.. that love his appearing; which will mark the success of His cause and the triumph of His kingdom: for this end they pray and work.

Vs. 9-15 contain several messages from Paul to Timothy.

16-18. At my first answer; when Paul stood on trial before the emperor or his representative. No one took my part (Rev. Ver.); to speak for me as an advocate. All.. forsook me; as the disciples forsook his Master, Mark 14: 50. Not be laid to their charge, Like Stephen (Acts 7: 60), Paul was ready to forgive every injury done to him. The Lord stood with me; took my part, when all others failed. Strengthened. See the promise, 2 Cor. 12: 9. Preaching.. fully known. All present at the trial heard the gospel from Paul's lips. I was delivered. The verdict, at this trial, on the charges against the prisoner was "not proven". Out of the mouth of the Lion; Perhaps Paul was saved by this decision from actually being thrown to the lions in the Roman amphitheatre. (Compare Dan. 6: 16.) Unto his heavenly kingdom. Paul was sure he would reach this goal, even though it should be by way of a martyr's death, as, indeed, it soon afterwards proved to be. For Paul was be-headed at Rome between A.D. 66 and A.D. 68.

THE GEOGRAPHY LESSON



LYSTRA, the home of Timothy, was a Roman garrison town, about 18 miles southwest of Iconium. It was connected by a military road with Antioch. Hardly any remains of the old city are now visible. On the low ground south of the hill on which the town stood, is a fountain held sacred by Christians, DERBE, a small town some 20 miles southeast of Lystra, was the frontier town of the

Roman province of Galatia. When, therefore, Paul, on his First Missionary Journey, reached this place, he turned back and retraced his steps to Lystra, Antioch, Iconium and Perga.

LESSON QUESTIONS

To what places did Paul likely go between his first and second Roman imprisonment? What are 1 and 2 Timothy and Titus called, and why?

1-5 For what church was Timothy caring? What did Paul charge him to do? In whose sight were all his actions done? Who was to be the Judge of all mankind? In what spirit was Timothy to do his work? What does Paul say people would not endure? What would they seek from their teachers? From what and to what would they turn? What four things are required of Timothy in v. 5?

6, 7 For what was Paul ready? To what is his approaching death likened? Whither was he sure of going? What does he say of his life?

8 What would be his reward? For whom besides was the same reward prepared?

What do vs. 9-15 contain?

16-18 Who alone took Paul's part at this trial? What was the outcome of his first appearance before the Roman judge? In what did the trial finally end?

FOR DISCUSSION

- 1. The qualifications of a worker for Christ.
2. Life as a race.

A LESSON FOR LIFE

"Now I saw in my dream", says Bunyan of Christian and Hopeful, "that these two men went in at the gate, and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them the harps to praise withal, and the crowns in token of honor."

Prove from Scripture—That the faithful should be crowned.

Shorter Catechism—Que. 38. What benefits do believers receive from Christ at the resurrection? A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

The Question on Missions 11. Do Formosa children learn to love Jesus? Amongst our native pastors, evangelists and students, there are those who were born and brought up in Christian homes, and who never burned an incense stick before an idol. From their earliest recollection they have always believed in Jesus as their Redeemer.

FOR WRITTEN ANSWERS

- 1. What duties does Paul lay upon Timothy?
2. What will be the reward of all who are faithful to Christ?

## Lesson XII.

## REVIEW

December 19, 1909

**TO MAKE READY FOR THE REVIEW**—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 30-38), and the Question on Missions for the Quarter (Ques. 12 is given below).

**GOLDEN TEXT**—I have fought a good fight, I have finished my course, I have kept the faith.—2 Timothy 4: 7.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Paul a prisoner—the arrest, Acts 21: 27-39 and 22: 22-29. T.—Before Felix, Acts 24: 1-22. W.—Before Festus and Agrippa, Acts 26: 19-32. Th.—The shipwreck, Acts 27: 27-44. F.—In Rome, Acts 28: 11-31. S.—Paul's story of his life, 2 Cor. 11: 21-33. S.—Paul's last words, 2 Tim. 4: 1-18.

**Prove from Scripture**—*That the Christian life is a conflict.*

**The Question on Missions** 12. Has the religion of Jesus benefited children in North Formosa? Yes. They have learned to believe in, and love, Jesus as their Saviour, are learning, from His life to live nobler lives themselves, and enjoy the hope of heaven. Christian parents are learning to love and care for girls equally with boys. More and more, too, they are giving up the cruel practice of foot-binding.

## REVIEW CHART—Fourth Quarter

STUDIES IN THE ACTS AND EPISTLES	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 21: 27-39.	Paul a Prisoner—The Arrest.	Thou therefore endure hardness.—2 Tim. 2: 3.	1. An attack. 2. A rescue. 3. A speech.
II.—Acts 23: 11-24.	Paul a Prisoner—The Plot.	I will say of the Lord.—Ps. 91: 2.	1. A plot contrived. 2. A plot defeated. 3. A plot defeated.
III.—Acts 24: 10-27.	Paul a Prisoner—Before Felix.	Herein do I exercise myself.—Acts 24: 16.	1. A complete denial. 2. A straight story. 3. A cowardly judgment.
IV.—Acts 26: 19-32.	Paul a Prisoner—Before Festus and Agrippa.	I know whom I have believed.—2 Tim. 1: 12.	1. Paul the obedient. 2. Festus the ignorant. 3. Agrippa the indifferent.
V.—Acts 27: 13-26.	Paul a Prisoner—The Voyage.	Commit thy way unto the Lord.—Ps. 37: 5.	1. A fierce storm. 2. Despairing sailors. 3. A message of cheer.
VI.—Acts 27: 39 to 28: 10.	Paul a Prisoner—The Shipwreck.	The Lord redeemeth the soul.—Ps. 34: 22.	1. Delivered. 2. Welcomed. 3. Honored.
VII.—Acts 28: 11-24, 30, 31.	Paul a Prisoner—In Rome.	I am not ashamed of the gospel of Christ.—Rom. 1: 16.	1. An encouraging welcome. 2. A frank explanation. 3. An earnest ministry.
VIII.—2 Cor. 11: 22-28; 12: 1-10.	Paul's Story of his Life.	He said unto me, My grace.—2 Cor. 12: 9.	1. Paul's sufferings. 2. Paul's vision. 3. Paul's thorn.
IX.—Romans 14: 10-21.	Paul on Self-Denial—World's Temperance Lesson.	It is good neither to eat.—Rom. 14: 21.	1. Our Judge. 2. Our brother. 3. Our duty.
X.—2 Cor. 8: 1-15.	Paul on the Grace of Giving.	Remember the words.—Acts 20: 35.	1. The joy of giving. 2. The example of giving. 3. The laws of giving.
XI.—2 Tim. 4: 1-8, 16-18.	Paul's Last Words.	For me to live is Christ.—Phil. 1: 21.	1. Conflict. 2. Conquest. 3. Crown.

## A Wonderful Prisoner

In Lesson I., we see Paul made a prisoner by the Roman officer in Jerusalem, to save him from a mad-dened Jewish mob. There is no trace of fear in the prisoner's fate,—only eagerness to preach the gospel of peace to those who would murder him. He has his wits about him, too, this prisoner; for Lesson II. pictures him planning successfully to foil a plot against his own life. In Lesson III., his preaching makes an evil-living Roman governor tremble on his judgment seat, and in Lesson IV., he speaks so as to convince another governor and a king of his innocence. More wonders follow thick and fast in Lessons V. to VII.—the prisoner, cool and courageous, cheers a ship full of storm-tossed and terrified voyagers; shipwrecked on an island, he shakes a poisonous serpent off his hand, while he remains unhurt, and heals multitudes of sick folk; chained to a soldier in his own hired house in Rome, he preaches to all who come to him. Lessons VIII. to XI. are from letters written by Paul.

If any one had asked Paul how he had been able to do and endure so bravely, he would have answered that it was Jesus who gave him the strength and courage. It is worth while having such a Saviour and Helper as Paul had. And He is a Saviour and Helper for all.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on page 128, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by Members of the HOME DEPARTMENT.]

Lesson I. By what courts was the temple surrounded ?

Lesson II. What part had Paul's nephew in saving him from death ?

Lesson III. Describe the effect of Paul's preaching upon Felix.

Lesson IV. Give King Agrippa's reply to Paul's appeal.

Lesson V. In what way was Paul assured that his own life and those of his fellow voyagers would be saved ?

Lesson VI. By what means did the shipwrecked company reach the land ?

Lesson VII. What did Paul do during his two years' stay in Rome ?

Lesson VIII. What did Paul ask of the Lord as to his " thorn in the flesh " ? What reply did he receive ?

Lesson IX. Why should we abstain from drink, even if using it should do us no harm ?

Lesson X. State some laws of Christian giving ?

Lesson XI. What reward of his labors did Paul expect ?

## Lesson XIII.

## THE BIRTH OF CHRIST

December 26, 1909

**LESSON SETTING**—The Lessons for the whole of 1910 are from Matthew's Gospel. This is the Gospel written especially for the Jews, to convince them that Jesus was the Messiah and win them to faith in Him. It therefore traces His descent back to David and Abraham, points out how Old Testament prophecies were fulfilled in His life and ministry, and shows that He came not to destroy but to fulfil the requirements of the law and the teaching of the prophets. To-day's Lesson is from Matthew's story of the birth of Jesus.

**GOLDEN TEXT**—And thou shalt call his name Jesus: for he shall save his people from their sins.—  
Matthew 1 : 21.

Memorize vs. 11, 12. **THE LESSON PASSAGE**—Matthew 2 : 1-12.

1 Now when Je'sus was born in Beth'lehem of Judæ'a in the days of Her'od the king, behold, <sup>2</sup> there came wise men from the east to Jeru'salem.

2 Saying, Where is he that is born King of the Jews ? for we <sup>3</sup> have seen his star in the east, and are come to worship him.

3 <sup>4</sup> When Her'od the king <sup>4</sup> had heard *these things*, he was troubled, and all Jeru'salem with him.

4 And <sup>5</sup> when he had gathered all the chief priests and scribes of the people <sup>6</sup> together, he demanded of them where <sup>7</sup> Christ should be born.

5 And they said unto him, In Beth'lehem of Judæ'a: for thus it is written by the prophet,

6 And thou Beth'lehem, <sup>8</sup> in the land of Ju'da, art <sup>9</sup> not the least among the princes of <sup>10</sup> Ju'da : for out of thee shall come <sup>11</sup> a Governor, that shall rule my people Is'ra'el.

7 Then Her'od, <sup>12</sup> when he had privily called the wise men, <sup>13</sup> enquired of them <sup>14</sup> diligently what time

**Revised Version**—<sup>1</sup> wise men from the east came ; <sup>2</sup> saw ; <sup>3</sup> And when ; <sup>4</sup> heard it ; <sup>5</sup> gathering together all ; <sup>6</sup> he inquired ; <sup>7</sup> the ; <sup>8</sup> Omit in the ; <sup>9</sup> Judah ; <sup>10</sup> in no wise least ; <sup>11</sup> forth a governor ; <sup>12</sup> which shall be shepherd of ; <sup>13</sup> Omit when he had ; <sup>14</sup> and learned ; <sup>15</sup> carefully ; <sup>16</sup> out carefully concerning ; <sup>17</sup> Omit again ; <sup>18</sup> also ; <sup>19</sup> Omit also ; <sup>20</sup> And they having heard ; <sup>21</sup> went their way ; <sup>22</sup> they came into the house and saw ; <sup>23</sup> they ; <sup>24</sup> opening their treasures they offered.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The birth of Christ, Matt. 2 : 1-12. T.—Herod's cruelty, Matt. 2 : 13-23. W.—"Wonderful !" Isa. 9 : 1-7. Th.—Glory of Christ, Heb. 1 : 1-8. F.—"Light of the world", John 1 : 1-14. S.—"Good tidings", Luke 2 : 8-20. S.—Sent to save, 1 John 4 : 1-14.

## THE LESSON EXPLAINED

**I. SOUGHT.**—1. When Jesus was born ; probably in B.C. 5. The common reckoning is inaccurate. In Bethlehem. See Geography Lesson. There the Saviour was born in a stable, and there He received the homage of the shepherds, Luke 2 : 8-20. On the eighth day after His birth He was circumcised, and His name given Him (see ch. 1 : 21). Forty days after His birth, Jesus was presented to the Lord in the temple according to the law (Luke 2 : 22-24), and was then taken back to Bethlehem. Of Judæa ; to distinguish it from another Bethlehem in Zebulon (part of Galilee), Josh. 19 : 15. In the days of Herod ; called "the Great" : he was great

in energy, magnificence and wickedness, not a Jew, but an Edomite, appointed king of Judea by the Romans. Behold. A wonder is to be told. Wise men ; Greek *magi* ; members of a class of priest sages, who devoted themselves to the study of the sciences, especially astrology, and medicine and dreams. They professed to be able to read the fortunes of individuals and nations from the stars. From the east ; from Arabia or Persia or Media or Babylonia or Parthia, we cannot be sure which.



**BOSWELLIA SERRATA** : the Plant from which Frankincense is Derived

To Jerusalem ; the capital of Judea.

2-6. Where . . . born King of the Jews ? An assertion and a query. They know that somewhere in the land a king has been born ; they wish to know where. Have seen his star. The rising of this strange star indicated to them a royal birth somewhere, and following its course, they had been led to Judea as the country. Herod . . . troubled. A foreign usurper, he naturally feared a rival ; a cruel tyrant, he feared the rival would be welcome to his people. All Jerusalem ; perhaps dreading some new cruelty from Herod. The chief priests, etc. ; the Sanhedrin, the chief authority amongst the Jews

on religious matters. Where the Christ (the Messiah) should be born. They would be able to tell this from the Old Testament. Vs. 5, 6 give the Sanhedrin's answer from Mic. 5 : 2.

**II. DISCOVERED.**—7-10. Herod privily ; secretly. Learned . . . carefully (exactly) what time the star appeared. He assumed that the child's birth was at the same time as the rising of the star. V. 16 explains his wicked purpose. Search . . . bring me word . . . I . . . worship him also

(Rev. Ver.); a hypocritical trick, and not a clever one either. **Star . . . went before them.** They did not know the way, but they followed their heavenly guide. **Stood over . . . the young child.** Now the goal of their quest is reached. **Rejoiced with exceeding great joy**; as well they might, having found their way to Him whose birth was "good tidings of great joy", Luke 2 : 10.

**III WORSHIPED.—11, 12. Came into the house.** On their return from the presentation in the temple (see on v. 1), Mary and Joseph, with the child Jesus, seem to have been received into the house of some friend. **Fell down . . . worshipped . . . opened their treasures** (Rev. Ver.); doing homage with body and soul and goods. **Gifts.** It was the Eastern custom to approach a king with full hands. **Gold**; as to a king, for tribute to the kings of those days was paid in gold. **Frankincense.** Incense was offered to God (Ex. 30 : 6, 7), whose Son Jesus was. **Myrrh**; used in embalming the bodies of the dead. It has been said, therefore, that these three offerings pointed to Jesus respectively as King, as God, and as one who was to die. Frankincense and myrrh were both sweet-smelling gums distilled from trees. V. 12 tells of God's warning the Wise Men in a dream to return to their own country by another route than that leading through Jerusalem, and thus Herod's trick was defeated.

**THE GEOGRAPHY LESSON**



BETHLEHEM, the birthplace of Jesus, is situated about 6 miles southwest of Jerusalem, on a high ridge with terraced slopes. The name means, "House of Bread", which truly describes the fertility of the neighborhood. The hillsides around furnish pasture for countless flocks of sheep and goats. The valleys below produce abundant crops of wheat and barley. On the terraces leading up to the town grow olives,

almonds, pomegranates, figs and the finest of grapes. The modern town has but one main street, largely occupied by workshops, which are little more than arches open to the street. The population is differently given as from 4,000 to 8,000.

**LESSON QUESTIONS**

For whom was Matthew's Gospel first written? With what purpose? How does it deal with the descent of Jesus? How with the Old Testament prophecies concerning Him?

1 Give the probable date of Jesus' birth. Describe Bethlehem? Why is it here called "of Judea"? Who was king of Judea at this time? By whom had he been appointed? In what respects was he great? Who came to Jerusalem? Whence did they come? What did they profess to read from the stars? When did some Greeks come seeking Jesus? (John 12: 20-22.) What passage may have suggested that the Wise Men were kings? (Isa. 60 : 3.)

2-6 What did the Wise Men affirm? What did they ask? From whom did Herod seek information? What did these tell him about the birthplace of the Messiah? On what Old Testament prophecy was this information based?

7-10 What inquiry did Herod make about "the star"? Explain his purpose in so doing. What did he bid the Wise Men do? What did he pretend that he wised to do? How were the Wise Men guided to Bethlehem?

11, 12 In what ways did they do homage to Jesus? What offerings did they present? Which of these pointed to Jesus as King? Which as God? Which to His death? By what means was Herod's trick defeated?

**FOR DISCUSSION**

1. Proofs that Jesus was (1) divine, (2) human.
2. The difference between Christ's kingdom and worldly kingdoms.

**A LESSON FOR LIFE**

"That means that star", the shepherds said,  
 "That brightens through the rocky glen."  
 And angels answering overhead,  
 Sang, "Peace on earth, good-will to men."

"And they who do their souls no wrong,  
 But keep at eve the faith of morn,  
 Shall daily hear the angels' song,  
 'To-day the Prince of Peace is born.'"  
 —Lowell

**Prove from Scripture—That Jesus is a mighty Saviour.**

**FOR WRITTEN ANSWERS**

1. What started the Wise Men on their quest for Jesus? .....
2. Where and how were they pointed to Bethlehem as His birthplace? .....
3. What was Herod's plot, and how was it foiled? .....

**SCHOLAR'S REGISTER**

OCTOBER-DECEMBER, 1909

[This Record, with Questions for Written Answers on page 125, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

Name..... Address..... Class.....

DATE 1909	S.S. Att'd/dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
Oct. 3.....								
Oct. 10.....								
Oct. 17.....								
Oct. 24.....								
Oct. 31.....								
Nov. 7.....								
Nov. 14.....								
Nov. 21.....								
Nov. 28.....								
Dec. 5.....								
Dec. 12.....								
Dec. 19.....								
Dec. 26.....								
Totals.....								

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**Autumn Term Commences September 13th, 1909**

Calendar sent on Application.

1705

REV. D. BRUCE MACDONALD, M.A., LL.D., Principal